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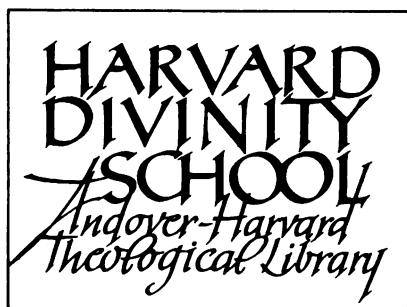
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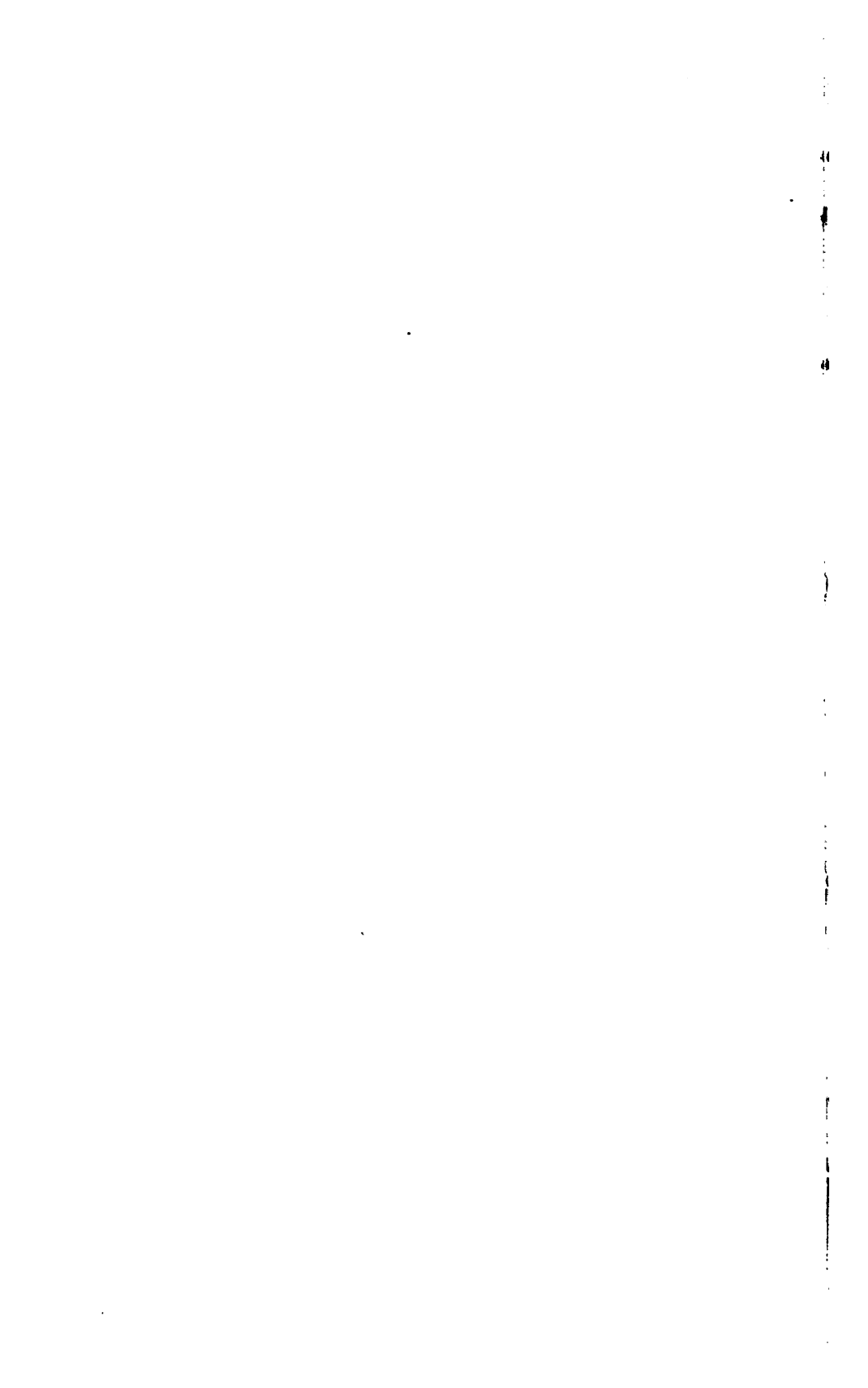
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THE

CHRISTIAN HERALD.

From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts. Malachi i. 11.

VOLUME V.

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NOTICE OF THE EDITOR.

In No. 25 of the last Volume of "The Christian Herald," the editor announced his design to make some alteration as to the mode of publishing it; an arrangement which his other avocations rendered indispensable. He also intimated his intention to increase in this Volume the quantity of serious and edifying compositions, either original or selected. On this latter point, some further explanation may be requisite.

Though the diffusion of religious *intelligence* has always been the *main* design of this publication, still it was deemed not incompatible with that object to occupy a portion of our pages with short tracts tending to illustrate or enforce important truths. These, besides imparting that additional interest which variety of matter is calculated to produce, may likewise render the work more extensively useful and more generally acceptable. In pursuing this plan it will be the study of the editor not to depart from the *catholic principles of Christianity* on which he has hitherto endeavoured to conduct this miscellany. He will also consider it conformable to the general character of the publication to aim at inculcating truths of a practical, in preference to those of a speculative nature.

Communications comporting with the above views will be thankfully received and duly attended to.

Several of our readers have suggested the propriety of using a larger type than that on which the last three volumes have generally been printed. In complying with this suggestion, it has been deemed proper to increase also the size of the page, in order to insert about the same quantity of matter in *one* Number of the present volume as was contained in *two* of the preceding.

THE CHRISTIAN HERALD.

VOL. V.]

Saturday, April 4, 1818.

[No. I.

The following remarks on the twofold duty of circulating, and of studying, the Holy Scriptures, we have extracted from a late Number of a British Magazine, and hope they will prove both acceptable and edifying.

It is now allowed on all hands, by the Protestant body, with scarcely a dissenting voice, that it is the duty of Christians, collectively, in their several societies, and individually, in private life, to exert their influence and ability in endeavouring to disseminate the knowledge of religion, by communicating the Bible to those who are in want of this precious treasure. This truly catholic principle of charity has taken deep root in the public mind for several years past, and has spread itself extensively among all descriptions of persons. While the eye of an intelligent and sagacious observer of the world discerns much that is of an ominous character in the signs of the times, the almost universal prevalence of so generous and philanthropic a spirit presents a subject of grateful reflection and pleasing anticipation. The word of divine truth is a sweet antidote to the evils that abound in the earth. Like the salt cast into the waters by the prophet, it becomes, by the blessing of God, of healing efficacy to the noxious fountain of human nature. The unparalleled exertions that have been made by Christians within a few years, in printing and circulating translations of the sacred books among different nations, in their own proper tongues, are beyond all praise, and may be reasonably expected to produce a rich and abundant increase of invaluable benefits to mankind. Wherever the Scriptures are received and believed, they will turn men from idols to serve the living God, who made the heavens and the earth, the seas and the fountains of water. They will introduce order, peace, and liberty, into those regions that are full of the habitations of horrid cruelty, oppression, and barbarous despotism, and will accelerate, with rapid motion, the progress of the human mind in the acquisition of all useful knowledge and convenient arts. He, therefore, who contributes to diffuse the word of life among the

benighted tribes of the earth, not only consults the eternal interests of his fellow-creatures, which, indeed, ought to be the paramount object of his consideration, but he sows the seeds of civilization, learning, and liberty, which will certainly, though perhaps but slowly, spring up, and cover the face of the world with fruit.

There can, in reality, be no dispute about the excellence and propriety of this species of benevolence, of this labour of love, among those who believe the Scriptures to be the word of God, and to contain those doctrines, the knowledge and belief of which are necessary to the salvation of men. It is no unusual thing, indeed, to hear ignorant and conceited persons, who have never given themselves any trouble to read and understand the Bible, declaim against the spirit of evangelizing the nations, which has gone forth among all classes of Christians. The abuses made of the charitable donations of Bible Societies, the great difficulties in the way of removing the prejudices of stupid and bigoted pagans, are the usual topics on which these persons are accustomed to enlarge, forgetting that all great and permanent effects are slowly produced, and that the employment of the best means of attaining an object is often unavoidably accompanied with partial inconveniences. When the husbandman casts his seed into the ground at the proper season, trusting in the superintending power and providence of God, who rules the course of nature, and produces the return of spring, summer, and harvest, in their regular order, by an established law, he acts the part which sacred philosophy, as well as religion, enjoins. He knows that it is probable the birds of the air may devour a part of the seed, that some part of it may die away beneath the clod, or that the rapacious reptile may nip the opening blade; but he sows his seed, notwithstanding, in the hope and the assurance of a certain increase. Whatever objections may be raised by those who are disaffected to the cause of truth and religion, all those who consider it to be their duty to cherish and promote this laudable zeal for the propagation of true religion, are anxious to extend the sphere of its operations far and wide.

There is something apparently incongruous, and really painful, in stating any circumstances that tend to diminish the feeling of pleasure that naturally arises in the breast of a benevolent man, on contemplating this general movement of

the public mind in favour of imparting the Scriptures to the un instructed nations of the world. It cannot however, have escaped the notice of the most superficial observer, that many persons show an active zeal in the support of Bible Societies, who yet do not appear to give any practical and substantial evidence that they are themselves lovers of the Sacred Book. That charity which thinketh no evil, would incline us to believe that every individual who contributes a part of his wealth, to convey the Bible to distant regions for the benefit of their poor and idolatrous inhabitants, should duly estimate the worth of that gift which he is desirous of communicating, as his most valuable donation, to others. The present which he thus makes may do much good; and it would be criminal in him to withhold it, when it is in his power to bestow such a blessing; but experience and observation tell us, that the donor is often ignorant of the value of the boon which he confers.

Is it to be supposed that we esteem this book highly, when we seldom or never look into its contents? On the contrary, would we not rather, if our admiration of it were great, sedulously, patiently, and cheerfully, devote ourselves to the reading of it, that we might thoroughly understand what information it conveys, what sentiments it inculcates, and what spirit it breathes, that our whole souls might be filled, influenced, and moulded into a proper state and temper, by the doctrines and principles which it contains? Without knowledge the heart is not good, and the divine knowledge which the word of God communicates, must be sought for as for hid treasures. Those who are inspired with a love of secular learning, and have no other aim than the gratification of an awakened and ardent curiosity, or the obtaining a place in the records of fame, consider no sacrifice too great in order to accomplish these purposes. The dedication of time, health, recreation, and sleep, are all too little, when put into competition with the attainments of those stores of knowledge which they are so earnestly desirous of acquiring. This devotedness of scholars and philosophers to the objects of their pursuits is so natural, that the world augurs unfavourably of any person who pretends to addict himself to the study of letters or science, and who does not exhibit in his conduct more or less of this ardour and application. It seems, however, to be a pretty general opinion, that no

particular study is requisite in order to understand the Bible. Some persons, it may be, having been accustomed to read it at school, in their early years, or under the immediate care of their parents, think that they knew all about its contents long ago, and, under the vain idea of the superior progress which they have made in wisdom and knowledge, leave the examination of it to more youthful, or less intelligent minds than their own. Others there may be, probably, who never once read the Scriptures throughout in any regular and careful way, and so can never have any conception of the majesty, purity, power, and harmony of all, and the several parts of the sacred books. Some, it is likely there may be, who, from ignorance and prejudice, entertain doubts of the divine inspiration of the Scriptures, or are enemies to their peculiar doctrines, and, of course, either carelessly read them or wholly neglect them; while, thinking it a good thing, upon the whole, for society to encourage the circulation of the Bible, they do yet concur with the truly benevolent in their endeavours to promote that object. The practice of such persons, and of all others who neglect the study of the Bible, from mere indolence and lukewarmness of feeling, is most unsuitable, and indefensible, and wholly at variance with the acknowledged and legitimate mode of proceeding in every other case that is of the smallest degree of importance. It is not that easy and trivial thing to obtain a competent acquaintance with the Scriptures, of which many ignorantly dream. While the great doctrines and duties which they contain are expressed in few, simple, and intelligible terms, so that persons of the meanest capacities may receive, believe, and obey the truth, the whole compass of revelation, in all its parts, relations, and connexions, forms a field of inquiry and sublime gratification to minds of the very highest and most cultivated order.

No man ever yet acquired a sound and extensive acquaintance with the things of religion, without bestowing great, laborious, and long continued exertion, in the study of the Bible. It is, indeed, difficult to conceive the character of a real Christian, who does not make the book of God his daily companion, counsellor, and guide; who does not love it more than all other books in the world put together, or, who does not derive his principal satisfaction from other writings and pursuits, only in so far as they tend to illustrate and esta-

blish its genuine meaning and importance. How incongruous, how inconsistent is it, then, for professing Christians to feel languor and insupportable weariness of spirit, when custom, or a sense of propriety, induces them to open the sacred volume, while their hearts flutter with joy, and their eyes sparkle with vivacity, at the prospect of procuring the pleasure of a perusal of some new and fashionable novel or romance! This disposition of things indicates a diseased and dangerous state of religious and moral feeling, and is perhaps more frequently to be found than may at first view be imagined. Here, we may ask, can any individual, who is conscious of neglecting the study of the book of God, consistently advocate the cause, and promote the interests of those Societies, whose object it is to convey the Scriptures to every nation under heaven? Instances of this inconsistency are not very rare, and it is probable that the persons who stand chargeable with this offence, do really prove of little utility to the great cause in which they profess to embark. The man who seriously wishes to advance the progress of true religion and knowledge in the world, must, in order to be successful in his endeavours, give unquestionable evidence that he is himself a lover and reader of the Bible, and a person who, in the whole tenor of his conduct, acts on the principles which it inculcates, and feels the sentiments which it inspires. One principal advantage likely to accrue from the general interest now taken in the proceedings of Bible Societies, is the reflection that naturally arises in the minds of the thoughtless and inconsiderate, on the importance attached to the knowledge of the Scriptures by so large and honourable a body of persons of all classes throughout Christendom, and which may produce an impression on their feelings that will ultimately lead them to a more accurate examination of the sacred book than they ever undertook before.

The Bible has much to recommend it in a general point of view, to persons of capacity, intelligence, and taste, independently of the consideration of its divine origin, and paramount importance to every reasonable and immortal being. In the interesting study of the sacred volume, the admirer of the sublime and beautiful, in sentiment and expression, will find his taste fully gratified. The most splendid and fascinating fictions of ancient poetry, the most animated histories of important events in Pagan antiquity, and the most alluring

works of modern imagination and fancy, sink into insignificance and insipidity, when compared with the noble and naked simplicity of Scripture truths and descriptions. It argues an utter perversion of real taste, and gross ignorance of the subject, to conclude, as too many do, that the study of the Bible tends to subdue the intellectual faculties, and to introduce a low and vulgar commonness of spirit into well educated and genteel life. To convince every one that this is a mistaken notion, it is only necessary for him to make the experiment: and it might also be disproved, by a reference to the examples of some of the most powerful and cultivated intellects that ever illumined and adorned the world. Volumes might be written on this subject, and the materials yet remain unexhausted. The improvement of the understanding, the cultivation of the taste, and the gratification which the history, the poetry, and the beautiful and perfect system of morality contained in the Bible, are calculated to yield to the man of refined and elegant literature, cannot, however, be viewed as the most important object which ought to be pursued in the prosecution of the sacred study of the Scriptures.

Such remarks are made, only with a design, if possible, to remove the prejudice which is so strongly felt by men of taste and learning against the study of the Bible, though indeed the real cause of this dislike to the Holy Scriptures of truth, is much more deeply seated than either in the understanding, or the fancy.

• • • JUVENILE DEPARTMENT.

MEMOIR OF THE DEATH OF MISS S — H —, AGED THIRTEEN YEARS AND TEN MONTHS, DAUGHTER OF A DISTINGUISHED CLERGYMAN OF IRELAND.

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John xii. 24.

During the time that persecution raged against the Church of Christ, it was well observed, that "the blood of the martyrs was the seed of the Church:" but now that "the Churches have rest, and are established," it pleases God in his manifold wisdom still to try his people by various afflictions, and to make the heirs of salvation partakers of the sufferings of their crucified Redeemer. But these afflictions are for the most salutary purposes. Thus, while we see the bereaved parent, husband, friend, brethren, or sisters, weeping over the tomb of one dear to them as their own life, may we not behold from that tomb children raised unto Abraham? The present Memoir, being the substance of a letter written by the be-

reaved mother, it is ardently hoped will illustrate this truth. The precious seed now deposited in the silent grave, abideth not alone, but will bring forth much fruit to the praise of the glory of His grace who chose her in the furnace of affliction. For her brethren and sisters her fervent petitions will, we trust, be answered; and all who read will say, "What hath God wrought?" May many be led by it to seek that Jesus who giveth such victory over death and the grave, and such an abundant entrance into his everlasting kingdom; and thus experience the blessedness of the people who have the Lord for their God!

"I had long traced in my beloved child the sweet and silent influence of divine grace. Silent, modest, and gentle, she made no profession: but I witnessed her simplicity of character, her meek resignation, her entire submission to the divine appointment. When I was inclined to grieve that my beloved child was deprived of the gratifications of youth, and too often lamented that she could not partake of the active amusements of her brothers and sisters, my sweet and patient child bore all these privations with perfect calmness of mind, finding all her pleasure in sitting by me with her book or work. Since the month of July I painfully observed her constitution sinking, and her strength daily decreasing. In vain was medical aid; the decree was gone forth—her months were numbered; and therefore her disease baffled the power of medicine. My darling found some enjoyment in exercise, and in removing to the house of a friend for some time. Still, a desire to improve her mind, and acquire knowledge, gave her a motive for exertion, notwithstanding the great languor produced by extreme debility. The time drew nigh when I was to surrender the beloved object of my care and most tender anxiety. I marked the progress of disease with much inward conflict; I desired strength to yield her up with resignation to my God and her God: I sought opportunity to lay open to my child the danger she was in, but it often died upon my lips, and my heart shrunk from the disclosure of the solemn truth. My God, thou knowest my weakness: thou didst not leave her to my teaching, but didst sweetly teach her thyself—didst lead her into all truth—and, at the last, thou didst enlarge her heart, and unloose her tongue, to declare all thy praise, and to magnify the exceeding grace of our Lord Jesus Christ: so that the closing scene of my beloved child's life became to me an hour of inward joy and thankfulness: to her dear brothers and sisters, who surrounded her dying bed, a deep, solemn, and edifying sight; such as, I trust, through the divine blessing, may never, never be erased from their minds: and to the friends who witnessed it, a most affecting and deeply interesting scene. In removing from my own house, my darling child had directed several books to be packed up, observing, she should have much time to read to me when in the country; and particularly enjoying the idea that she should spend the Sabbath alone with me, which was always the object of her wishes, having been in the habit of selecting texts of Scripture for me, during the week, on various subjects. I had

often had occasion to wonder at the rapid progress my child made in scriptural knowledge, doctrinal truths, and the practical influence they should have on her life. Her quick discernment of right and wrong, the maturity of her judgment, the enlargement of her mind, and, above all, that measure of divine wisdom, which only God can impart—which, coming from above, is pure, peaceable, gentle, easy to be entreated, and which is without hypocrisy;—all these lovely graces I observed in my sweet child, brightening as she drew towards the close of her earthly career. What hath God wrought! Bless the Lord, O my soul, and forget not all his benefits! How has he perfected His praise out of the mouth of this my child, ordaining her to bring forth fruit, and that her fruit should remain! For by her death she still speaketh. I draw near the closing scene, and nature mourns, while my spirit rejoices in God my Saviour. Very sweet and pleasant wast thou to thy mother, my sainted child, in the days of thy sojourning here; and O how precious is thy remembrance, now thou art removed from my desiring eyes! Thy poor, worn-out tabernacle is laid in the cold and silent grave! No more can thy anxious mother watch thy bed, smooth thy pillow, dress thy tender limbs, seek to nourish thy delicate frame, cheer thy drooping spirits, or instil into thy tender mind the sacred principles of divine truth. No; my child is now emancipated from all care, and pain, and sickness, equal to the angels which excel in strength. The Lamb, who is in the midst of the Paradise of God, has wiped away all her tears, clothed her with the garments of salvation, crowned her with a glorious diadem; he feeds her with the living bread, and gives her to drink of the fountain of life. She shall thirst no more; no more feel weariness or painfulness; but, filled with the divine fulness, she beholds God as he is, and is made like unto him. Blessed be the Lord, who hath done for us great things, whereof we rejoice! My heart yields this darling object of its tender affection to her dear Saviour. Desiring to record his goodness and mercy, I would note down the last words of my sainted child. Some nights previous to that which terminated her short course here below, my darling awoke, and turning to me, said, "Was not that a quiet sleep, mamma?"

Praise God, from whom all blessings flow,
Praise him all creatures here below," &c.

Again she said, "Mamma, I have a great deal to say to you, but am not able; but I love to hear you talk." Many sweet words came from her, expressive of patient resignation and perfect calmness of spirit; often desiring me not to grieve, and reminding me I had many other children: spoke gratefully and affectionately of the attention and love she met from her brothers and sisters, and other friends; often particularizing them to me. At one time she threw her arms round my neck, and, sobbing, said, "O, my dear mamma, I hope I shall not grow up and be unkind to you." Many such sweet expressions of grateful love and tender affection called forth my tears, which she always endeavoured to suppress. In the morning of that last sad day, she opened her eyes, and looking earnestly at me, she said,

"Jesus sought me when a stranger,
Wand'ring from the fold of God;
He, to save my soul from danger,
Interpos'd his precious blood."

As also,

"Safe folded in my Saviour's arms,
I'm safe from every fear."

I kissed my darling, and rejoiced in this testimony. When I asked her, did she not love Jesus more than her mamma? she was at first silent: when I repeated the question, she replied, "I hope, when God is going to take me, he will enable me to do so." And O how wonderfully and graciously was her desire fulfilled! the Lord mercifully disengaging her young heart from every earthly tie. I again asked my child what gave death a sting? She replied, "Sin."—"What, then, my darling, takes away the sting?" Immediately she answered, "The blood of Christ." Her breathing towards evening became most painful; no word of impatience escaped her lips; her countenance was serene, and a sweet smile when she spoke to me. About nine o'clock she turned to me, and said, "Dear mamma, take me in your arms, and lay me in the arms of Jesus." I replied, "O my beloved child, you are safe in your Saviour's arms; you do not fear death."—"O no," she replied,

"Safe folded in my Saviour's arms," &c.

When I observed she would soon be before the throne of God, she added, "Yes, mamma, and he will wipe away all tears from my eyes, and

"I shall sing the song of grace,
And view my glorious hiding-place."

I know, I know his grace is sufficient for me." She then desired to be raised up in her bed, and, calling for all her brothers and sisters, she took a solemn and affecting farewell of them, kissing each affectionately, and thanking them for their attention during her illness. And distressing as every exertion must have been to her weak frame and nearly exhausted breath, she stooped to embrace the youngest child. Observing her sister cry, she said, "Why do you cry? don't you know I am going to God?" When her aunt observed, "You are a happy child," she replied, "How can I be but happy, when I am going to God? Good bye, aunt; won't you stay with mamma? Give my love to aunt G—." She then looked at me, and said, "Mamma dear, be sure to tell John I remembered him, and be sure to tell Edward I remembered him." Then sweetly turning to me, she said, "And now good bye, dear mamma; kiss me." I stooped to kiss her dear lips; she clasped her arms round me, and pouring out her little heart in prayer, she said, "God Almighty bless you, my dear mamma, and all my brothers and sisters, and aunts and uncles; my cousins, the Newenham's; Mrs. S.; and a great many friends whom I cannot name now: and O grant that I may meet them all before the throne of God; and that they may all know

Jesus Christ, whom to know is life eternal, life eternal!" and her arms dropped for a time. "And now, mamma, raise me up again," she sweetly said; and, with a heavenly smile on her countenance, she softly whispered to me, to remind her little brothers and sisters of what she used to say to them about speaking truth. She then told me all she wished to have done, always adding, "That is, if you please, mamma." She said, "There are a few papers in my writing-desk, which perhaps you would like to keep for yourself, mamma, to remember me;" and she smiled, as if it were a trivial thing to give me. She observed that her Prayer-book she would not wish any one to have but me; "Because you know, mamma—" This I knew she alluded to as having been her beloved father's; I had given it to her as a remembrance. She told me where I should find some money she had laid by for a pair of shoes for a poor boy. After some other little bequests, she lay back; and, putting up her weak and trembling hands, she said, "Now come, Lord Jesus, come quickly." She then asked me to go to prayer, when, all kneeling round the bed, I offered up an earnest prayer that her spirit might be dismissed—that Jesus would carry her in his arms, and take her to his bosom: she joined fervently, adding, "Amen, Amen;" repeating the words after me, "An abundant entrance into thy kingdom of glory." She then frequently cried out, "O come, Lord Jesus, why tarry?" Often asking the hour, she began to fear she was to outlive the night; and looking to her brother, she said, "Charles, are people long stopping?" meaning that she wished to stop breathing. Then, looking towards me several times, "Mamma, I am praying for faith and patience." Seeing her fall back, and as I then thought about to draw the last labouring breath, I put up my hands and my heart to God, blessing him that my child was *his*, and not *mine*. She opened her eyes, and with the most lovely smile, she said, "Ah, mamma, I am *yours* yet." Her breathing being extremely difficult, she began to be eager for her dismissal. I observed to her, that God's time was the best; that his will should be *hers*; that patience should have her perfect work. She lay, meekly resigned; then expressed a wish her brothers should leave her for a time. Turning to me, she said, "The reason, mamma, I wished the boys to go away was, because I feared I should grow impatient, and I could not pray when they were all about me." She frequently urged all to go to bed, saying, she feared she should stop till morning; "and then," she added, "I shall make you all cry again." At about twelve o'clock a most painful and agonizing scene commenced: inward convulsive pangs seized my suffering, afflicted child: her mind wandered, and she called out that she was burning inside: her face became convulsed, her eyes fixed; she talked rapidly; and after a most bitter conflict, she triumphed over the enemy of souls, crying out every moment, "Yes, I am in Christ's arms, and I am now in mamma's arms, and we are both in Christ's arms—and I am going to God's throne." When we prayed for her dismissal, she evidenced the clearness of her reason, by joining in every word. Then naming all

around her bed, she fixed her dear expiring eyes, beaming with tenderness, on me: "I am in mamma's soft arms; now I am laying my head on mamma's breast: now I see Christ; there he is!" pointing her little hands upwards. "See that Star, mamma; you know it is in the Bible. Now I am coming to Christ; and we shall all be with Christ, and before Christ's throne, from Deane to William" (naming the eldest and youngest of the family). With these words, "I am going to God's throne," her tongue faltered, her eyes closed, the conflict ceased, her happy spirit was dismissed from the suffering body, and she (as she herself said she would) entered into eternal rest. According to her own desire, she was laid down from her mother's arms in the arms of Jesus.

Go, gentle spirit, to the bosom of thy God: sweet and pleasant as thou wast to me, most joyfully do I resign thee to thy Saviour, who redeemed thee with the most precious price of his blood; to him who loved thee, and washed thee from every spot and stain of corruption; to thy heavenly Father, who drew thee to himself, who early tried in the furnace of affliction; and brought you forth as gold; to that eternal Spirit, who sanctified you, adorned you with so many graces, and made you meet for the inheritance of the saints in light. Glory be to the eternal Three in One, who saved, sanctified, justified, and has finally glorified my sainted child! Blessed be his name, that I have now treasured up in glory the dearest objects of my affections! True, my heart desired their continuance here yet a little longer: but who shall stay his hand, or say to him, "What doest thou?"—"Shall not the Judge of the whole earth do right?"—"Can I not sing of mercy, as well as of judgment? Did he not draw nigh unto my soul in the day of my trouble; and with that voice which calmed the winds and waves, say, "Peace, be still," to my poor, tormented, and afflicted heart? Did I not hear him say, "Am I not still thy redeeming God? am I not also the God of thy seed?" And now, Lord, what wait I for? Truly, I wait for thy salvation, O Lord, and in thy word do I trust. O let me see thy grace poured out upon my much-loved children! Lord, requite them sevenfold into their bosoms, for their tender love towards my sainted child, their sweet sister, and for their fond and dutiful attention towards me, their afflicted mother! O let the prayer of my departed child be answered in their behalf; and may we be indeed a family united in Christ Jesus our Lord; that we may finally meet around the throne of God and of the Lamb!

The papers to which my beloved child alluded, and a copy of which I send you, are indeed a precious legacy to me, and a sweet testimony of the grace of God largely bestowed on her: her pocket-book was found full of appropriate texts of Scripture. As her meditations* and prayers show evidently the sweet frame of her mind, her views of sin, and of the atonement which is in Christ Jesus, I shall here transcribe them; not with a view, I hope, to exalt my child, who has now obtained that honour which cometh from God; but to show forth the power and excellency of the religion of Jesus: its efficacy

* These will be inserted in our next Number.

on the mind of thy dear child, enabling her to endure with patience and fortitude a weak and painful state of health. Her placid countenance, her serene and tranquil spirit, her affectionate recollection of every friend, her joy at the prospect of going, as she so often said, "to God's throne," astonished, delighted, and edified every beholder; and to me, her afflicted and bereaved mother, has proved, and will for ever prove, a source of sweet and unspeakable consolation.



SELF-IMMOLATION.

[From the Genessee (N. Y.) Farmer.]

The following account of the sacrifice of a Hindoo woman, on the funeral pile of her husband, may be relied on as authentic. It is an extract of a letter from Mrs. S. T. Newton, a resident in Calcutta, to her friends in this country, one of whom has politely favoured us with a copy for publication. Mrs. Newton is a native of Pittsfield, Mass. where her parents now reside.

CALCUTTA, June 18, 1817.

I open my letter, my dearest friends; to tell you I have witnessed one of the most extraordinary and horrid scenes ever performed by human beings; namely, the self-immolation of a woman on the funeral pile of her husband. This dreadful sacrifice has made an impression on my mind that years will not efface. I thank my God that I was born in a Christian land, and instructed in the Christian religion.

This event is so recent, I can hardly compose myself sufficiently to relate it. Last night I could not close my eyes, nor could I drive this martyred woman from my recollection. I am almost sick to-day, and I am sure you will not wonder at it. But this ceremony is so much celebrated, and by my countrymen so much doubted, that I was resolved to see if such "deeds could be." I have seen, and the universe would not induce me to be present on a similar occasion. I cannot realize what I have seen. It seems like a horrible dream.

Yesterday morning, at 7 o'clock, this woman was brought in a palanquin to the place of sacrifice. It is on the banks of the Ganges, two miles only from Calcutta. Her husband had been previously brought to the river to expire. His disorder was hydrophobia—(think of the agony this must have occasioned him.) He had now been dead 24 hours, and no persuasion could prevail on the wife to save herself. She had three children, whom she committed to the care of her mother. A woman called to undertake was preparing the pile. It was composed of bamboo, firewood, oils, rosin, and a kind of flax, altogether very combustible. It was elevated above the ground, I should say, 20 inches, and supported by strong stakes. The dead body was lying on a rude couch, very near, covered with a white cloth. The eldest child, a boy of seven years, (who was to light the pile,) was standing near the corpse. The woman sat perfectly unmoved during all the preparation; apparently at prayer, and

counting a string of beads which she held in her hand. She was just 30 years old; her husband 27 years older.

The government threw every obstacle in the way of this procedure. They are not strong enough to resort to violent measures, to prevent this abominable custom. Nothing but our religion can abolish it.

These obstacles delayed the ceremony until 5 o'clock, when the permit from one of the chief judges arrived. Police officers were stationed, to prevent any thing like compulsion, and to secure the woman at the last moment, if she should desire it. The corpse was now placed on the ground in an upright posture, and clean linen crossed round the head and about the waist. Holy water was thrown over it by the child, and afterwards oil by the bramins. It was then placed upon the pile, upon the left side. The woman now left the palanquin, and walked into the river, supported by her brothers, who were agitated and required support more than herself. She was divested of all her ornaments, her hair hanging dishevelled about her face which expressed perfect resignation. Her forehead and feet were stained with a deep red. She bathed in the river, and drank a little water, which was the only nourishment she received after her husband's death. An oath was administered by the attending bramins, which is done by putting the hand in holy water, and repeating from the Shaster a few lines. This oath was given seven times. (I forgot to say the child received an oath before the corpse was removed. The brothers also prayed over the body, and sprinkled themselves with consecrated water.) She then adjusted her own dress, which consisted of long cloths wrapped around her form and partly over the head, but not so as to conceal the face. She had in her hand a little box, containing parting gifts, which she presented to her brothers, and to the bramins, with the greatest composure. Red strings were then fastened round her wrists. Her child now put a little rice in her mouth, which was the last thing she received. She raised her eyes to heaven several times during the river ceremonies, which occupied 10 or 20 minutes. She took no notice of her child, having taken leave of her female friends and children early in the morning. A little cup of consecrated rice was placed by the child at the head of the corpse. She now walked to the pile, and bent with lowly reverence over the feet of her husband; then, unaided, she passed three times around the pile. She now seemed excited by enthusiasm, some say of a religious nature, others by affection for the dead. I do not pretend to say what motive actuated her; but she stepped upon the pile with apparent delight, unassisted by any one, and threw herself by the side of the body, clasping his neck with her arm. The corpse was in the most horrid putrid state. She put her face close to his; a cord was slightly passed over both; light faggots and straw, with some combustible rosin, were then put on the pile, and a strong bamboo pole confined the whole; all this was done by her brothers. The child then applied the fire to the head of the pile, which was to consume both parents. The whole was instantly

on fire. The multitude shouted ; but not a groan was heard from the pile. I hope and trust this poor victim expired immediately. She undoubtedly did without one struggle. Her feet and arms were not confined, and after the straw and faggots were burnt, we saw them in them in the same position she had placed them.

It was a voluntary act. She was resigned, self-collected, and perfectly herself. Such fortitude and magnanimity, such resolution, devoted affection, religious zeal, and mad delusion, combined, I had not conceived of, and I hope never to witness again. Hundreds witnessed this scene. Some admired the heroism of the woman—some were ready to tear the bramins to pieces ; for myself, I was absolutely stupefied with pity and horror at this dreadful immolation. I am grieved to say, this is not an uncommon instance.

I believe I have given you all the particulars : put them in a better form, and tell this almost incredible story to some of my friends. There were present about 40 Americans, and a few English. I do not know the number of natives, but may safely say many hundreds.

Yesterday was also one of the feasts of Juggernaut. In returning home, we passed through a street, two miles in length, entirely filled with temples consecrated to that god, drawn by worshipping thousands and myriads, striving for that honour ; they were offering gold, fruits, and the most beautiful flowers, to the different idols placed within these temples. The air was perfumed with the most precious odours. The house tops were covered with people, dressed in the most expensive and fantastic manner, and children covered with jewels. Bands of native music preceded and followed each temple, making the most discordant sounds. People who had nothing to give, crept and prostrated themselves before the innumerable idols that were standing in the streets. The horses were stopped twenty times at least by the crowd, gathering to offer sacrifices to these images. Guards were placed in all directions to keep order.

I can give you no idea of this country—I am awe-struck, but feel no inclination to worship. I thank God, we are not Hindoos ; and for all his mercies praise him.

Farewell, my dearly beloved friends.

EXTRACTS

FROM THE CORRESPONDENCE OF THE BRITISH AND FOREIGN BIBLE SOCIETY, PUBLISHED DECEMBER, 1817.

From Basseterre, St. Christopher, Oct. 16, 1817.

About twelve months ago, when I was on the point of embarking for this country, you kindly furnished me with Bibles and Testaments, to distribute among the poor Negroes, and others, who were destitute of the Holy Scriptures, and had no means of obtaining them. I now take the liberty to present you my sincere thanks for your kindness, and to inform you how I disposed of your invaluable gift. Before I came to this Island, I was two months in Antigua. During my stay

there, several pious blacks came from Bermuda, an Island a short distance from Antigua, to request that a few Bibles and Testaments might be given them; for this they begged in a very affecting manner. Mr. Jackson and I gave them two dozen of Testaments. We informed those poor Negroes that we could not prudently give them any more. We advised them to read to such as were unable to read, and then to lend their Testaments to such of their companions as were disposed to read for themselves. This they promised to do; and, on receiving the rich treasure, their joy was inexpressible, as might be seen by the tears which flowed down their sable faces. Soon after my arrival in this place, a mulatto female slave called on me for a Bible, which I gave her. In a short time, several others, both black and coloured, called on me in a similar manner. As I saw the want of the Scriptures which prevailed, I was careful to give to such persons only as were in low circumstances, and appeared truly in earnest. After giving the Bibles and Testaments away in this manner, the few that remained in my possession I gave to a Sunday School in this town, where about two or three hundred poor black and coloured children are gratuitously taught the principles of the Christian Religion.

From Barbice, August 5, 1817.

The Rev. Mr. Davies has requested me to forward this letter to you. He is in great want of Bibles for the poor slaves and others in Demerara. It is pleasing to find that so many of those poor people have learned to read the Scriptures, and that they take so much delight in reading this Holy Book, which is able to make them wise unto salvation, and contented and happy in their present condition.

Mr. Davies writes:—"I had no just idea of the number of Negroes that wish for Bibles, till I mentioned to some of them, that I would procure Bibles for those who wish to have them. The next week, applications poured in from every plantation, and every quarter, especially for Bibles with references in the margin. The Negroes say they will get the money ready by the time the Bibles arrive, which I hope will be in four months at furthest."

We are endeavouring to prepare people for the Bible, by teaching them to read, and by pointing out to them the importance of it; and often wish that the 100,000 slaves in Demerara, Essequibo, and Barbice, could read; then we would write for 100,000 Bibles for them. The Negroes are sending you cotton, coffee, and sugar, every month; you must send them in exchange the precious word of God.

From the Moravian Missionaries on the Coast of Labrador.*

OKKAK, Sept. 18, 1817.

We, the Missionaries of Okkak, return to the worthy Bible Society

* Two of their number, of whom one had ministered in Labrador more than thirty-one years, appeared at the Committee, on the 17th of last month, in the costume of the natives, and expressed the thanks of the Christian Esquimaux, for what the Society had done in their behalf.

in London our most respectful and cordial thanks for the additional and most valuable present of the Acts of the Apostles, in the Esquimaux language, which we have received by the vessel of this year. May the Lord bless your deeds, which are wrought in God; and may the work you are carrying on, still continue to prosper for the salvation of many thousand souls!

This portion of the New Testament in the Esquimaux language, affords us much joy and encouragement; nor do we entertain a doubt but that our Esquimaux also will receive the most beneficial impressions, when, this winter, they shall read the beautiful description of the origin of the Christian Church, and feel their hearts warmed with fresh motives to gratitude.

Our aged Missionary at Nain, Mr. Schmidmann, is indefatigably engaged in completing the translation of all the Epistles, and has so far succeeded, that we have been able twice to circulate the manuscripts for revision, and we shall do the same, this winter, for the third time; after which, we shall get the whole fairly transcribed, and transmit it to you, next year, for your approbation and printing.

From a Calmuc Prince to the President of the Russian Bible Society.

January 4, 1816.

On the 19th of the first Tiger month, I received, with great pleasure, the letter you wrote to me on the first day of the Mouse month, in the last wooden Swine year, together with two copies of the history of the merciful God, Jesus Christ, translated into our Mongolian language; one bound in yellow, the other in red. You desire me, for my own benefit, to read in this book, which contains the word of God, and to afford my subjects an opportunity to hear it, and learn from it also.

In obedience to this command, I have not only myself read the word and doctrines of the all-merciful God, Jesus Christ, but have given one of the copies to our Lama, who reads it with the Priests. Respecting my subjects, I wished to gather them together, this winter, in order to have this Book publicly read to them; but on account of the severity of the season, that is not practicable.

In the course of four months, the chief of my people will go upon a pilgrimage, to be present at the celebration of a religious festival, and assemble for the purpose of praying. At that time, I shall have the Book read to the people congregated for such a pious purpose, and in this manner obey your injunctions.

I shall not neglect, through the grace of God, giving you an account of the effect it has produced, and pray to Him, that he may have mercy upon me.

(Signed)

TUMEN DSHIR-GALANG.

Written in mine own solid habitation, in the Island of Shambay, the first of the last Tiger Month of the Fire Mouse Year.

From the Rev. Robert Pinkerton.

ST. PETERSBURG, Aug. 25, (O. S.) 1817.

The *Don Cossack* Bible Society was finally established on the 12th of July, when the brave Hettman, Count Platoff, and General Kuteinckoff, were unanimously elected Vice-Presidents, together with a Committee of eight Directors, two Secretaries, and a Treasurer. At the first Meeting of the Committee, Count Platoff presided; and a number of appropriate regulations were made, which will tend greatly to accelerate the object of the Institution. The following are extracts :

“ Now that the Don Cossack Branch is regularly organized, the Committee will endeavour to act in such a way as is best calculated to further the benevolent objects of the Russian Bible Society, and to furnish all our Cossacks, who desire to possess them, with the Books of Holy Writ.

“ It is necessary, therefore, first of all, to use means for augmenting the number of Members and Benefactors; thereby the amount of subscriptions will, by the aid of Almighty God, who blesses all good Institutions, be augmented also; at the formation of this Society, the subscriptions from the inhabitants of this city (Tscherkask) alone, were very considerable. The other parts of the Don Cossack States have not yet been called upon to aid this newly founded Institution; and, therefore, in order that the Cossack officers and men, and even the civil inhabitants, who are animated with a desire to promote the reading of the Word of God our Saviour, may have an opportunity of manifesting this their laudable zeal, by becoming supporters of this Society, the Cossack Government shall be petitioned to make its object known in a becoming way, in all the districts inhabited by the Don Cossacks, by sending to every village, 1st, a copy of His Imperial Majesty's letter to the Hettman, Count Platoff, on the subject of the Bible Society. 2d, A copy of the pamphlet *on the object of the Russian Bible Society*: from which every one will see, that not the smallest gifts are rejected; that even kopeks will be accepted with gratitude. 3d, Subscription papers for enrolling the names of the Members and Benefactors. Each of the Priests belonging to the Cossacks of the Don, shall also be furnished with copies of the same from the Consistories of Tscherkask and Hossersk; and these Consistories should further be petitioned to recommend the cause to the pastors of the flock of Christ, that on all occasions they may endeavour, as much as possible, to animate their people with a holy zeal for this work of God, undertaken to advance the glory of the Redeemer, and the eternal salvation of mankind. And as part of the Cossack troops are now on service in different countries; among whom, it may well be supposed, there are those, who, out of pious motives, would desire to take part in this work, so universally beneficial, and calculated to promote the salvation of souls, by becoming Members and Benefactors; therefore, the War Expedition should be requested to send copies of the above

named papers to every station where the Cossacks are on actual service. Respecting the number of copies of the Holy Scriptures needed, it may be taken for granted that it will be great, *because the zeal of the Cossacks for reading the word of God is well known.*"

According to the register which we have already received from the Committee in Tscherkask, the number of Members and Benefactors is no less than 8140. Their subscriptions amount to upwards of 22000 rubles; of which sum they have sent 10000 to aid the funds of the Parent Society. They have requested 365 copies in the Slavonian, German, Calmuc, and Tartar languages, to commence with; and are making preparations for opening a Depository.

LUTHER'S REFORMATION.

On the 31st of December, a very numerous meeting was held at the City of London Tavern, to celebrate the Tri-Centenary of the Reformation of Religion. More than 1500 persons were present, and among them a considerable portion of Ladies. The Duke of Sussex was called to the chair. 15 Resolutions were passed with acclamations.

1. Expressing the right of every man to worship God according to his conscience.—2. Declaring that Religion was not intended as an engine of state.—3. That the Scriptures as the only foundation of Religion ought to be accessible to all.—4. Against all authoritative expositions of Scripture.—5. Expressing that the violation of these principles caused multitudinous evils.—6. Censured the Romish prohibition of the Scriptures in ancient times to common people.—7. Expressed a grateful remembrance of Wickliffe, Jerome, and Hess.—8. Avowed the object of the meeting to be the celebration of the Tri-centennial period of the Reformation of 1517.—9. Enumerated the political and social benefits that resulted from the Reformation.—10. Ranked Luther and his associates as great among the greatest of mankind.—11. Commemorating Knox, Tyndale, Latimer, and other martyrs.—12. Expressing joy in the similar respect for the Reformation proclaimed in Germany.—13. Exhorting the European and American Protestants to guard the principles of the Reformation, now that Monastic Institutions and dangerous Societies were revived, and Inquisitions were continued or re-established.—14 and 15. Deprecated persecutions and uncharitableness.

Copy of a Letter from the Rev. Samuel Worcester, D. D. Cor. Sec. A. B. C. F. M. to Miss R. Rooker, Cor. Sec. of the Baltimore Female Mite Society, dated

SALEM, March 2, 1818.

DEAR MADAM—I cannot refrain from expressing to you the very high satisfaction with which I have perused the "*First Annual Report of the Baltimore Female Mite Society for the Education of Heathen Children in India.*" It breathes the genuine missionary spirit: the spirit which glowed in the first herald of the cross, and from the hill of Zion extended the light of salvation into all lands. Let this

spirit pervade Christendom, and the darkness which covers the nations will be dispelled, and the children of all the families of the earth will be presented to the ONE SAVIOUR for his blessing, and be taught to hsp their infant hosannas to his name.

Long have female hands been employed in wreathing chaplets for warriors, and decking with laurel the brows of heroes and conquerors; long have female smiles and applauses inspired the love of glory, and cheered the field of battle and death. Happy day!—when these hands, these smiles, and these applauses, shall be consecrated to the cause of the PRINCE OF PEACE—shall devotedly aid in bringing the nations under his benign sceptre—shall cheer the soldiers of his banner in their toils, and conflicts, and sufferings, and animate only to deeds of unfading glory, and to the winning of imperishable crowns.

Illustrious examples indeed are not wanting. “Many women” followed the suffering Redeemer to the scene of his last agonies, and mingled their tears with his blood. “Of the chief women not a few consorted with the Apostles,” and dedicated their free-will offering, their active exertions, and their resistless influence, to the sacred work of spreading abroad the savour of his name. And how much the first missionary to the heathen, the benevolent, intrepid, and indefatigable Paul, was encouraged and animated by his female helpers, is evident from the affectionate and grateful manner in which he recorded their names, and acknowledged his obligations to them. In the immortal joys and honours of his achievements, they participate.

The excellent spirit and the liberal charities of the ladies of Baltimore will impart fresh animation to the devoted and beloved missionaries in India. “Their own works shall praise them.” Many “children,” rescued from the pollutions of paganism and instructed for immortality, “shall rise up and call them blessed.” They will not be forgotten in that day, when He whose hand is full of blessings for eternity, shall make up his jewels.

I tender, dear madam, to you, and through you to your worthy Society, the most affectionate and grateful salutations.

S. WORCESTER, *Cor. Sec. A. B. C. F. M.*

Miss Rebecca Rooker, Sec. Balt. Fem. Mite Soc. &c.

REVIVAL IN ITHACA, (N. Y.)

Extract of a Letter from the Rev. Mr. Wisner, to the Editor of the Boston Recorder, dated Ithaca, February 4, 1818.

Dear Sir,—Though we have great reason to rejoice in the goodness of God to this congregation, yet perhaps the work has been less extensive than you have heard.

God in his holy providence sent me to take the charge of this congregation in the latter part of January, 1816. At that time religion and morality were both in a very low state. The church consisted of twenty members, nine males and eleven females. Of

the nine males, five were corrupt in doctrine and practice, and have since been excommunicated. The religious instruction of children had been neglected, and I could not learn that there had ever been a religious conference in any part of the congregation. "The ways of Zion mourned," few came to her solemn feasts.

The people received me when I came among them in a manner that I hope I shall always remember with thankfulness to God and gratitude towards them. Every door of usefulness was opened to me by my congregation—the people seemed willing to hear as often as I was able to preach.

About the first of April, 1816, a special attention was discovered in the congregation, which has continued in a greater or less degree to the present time. During the last fall and fore part of the present winter the work has been more powerful than at any former period, and though it has now considerably declined, there are still a number inquiring what they shall do to be saved.

The work has not been accompanied with noise—it has been still and deep—it was evidently the Lord's work, and where he touched he generally broke the heart, and produced a repentance that (in the judgment of charity) "needeth not to be repented of." We have generally through the last year, had at least one conference or prayer meeting every evening in the week in some part of the congregation, and sometimes two or three.

We have received to the communion of this church since I came to this place, ninety persons, and a number who have hopes have not yet united with us.

It appears from the returns made to the Cayuga Presbytery, that there has been a good work in most of our churches during the last year. The report of hopeful converts for 1817, is as follows, viz :

Genoa 44; Lansing 60; Cayuga 20; Dryden 20; Skeneateles 14; Ludlowville 25; Aurelius 69; Mentz 9; Moscow 20; Camillus 25; Auburn 180.

You see, my dear brother, what God is doing for us in this part of the vineyard—pray for us, that we may not be left to grieve away his Holy Spirit. I am, dear brother, yours in the best of bonds.

WM. WISNER.

Slave Trade—By a decree of the king of Spain (which appears in the London papers) Spanish subjects are prohibited from trading in slaves on the coast of Africa, north of the line, under a penalty of transportation for ten years to the Philippine Islands—and restricts the duration of the trade south of the line, on the same coast, to two years and five months, from the date of the decree, which was December last.

A Society is proposed to be formed in the city of Philadelphia, to convene on Sabbath evenings for social prayer, reading the Scriptures, and a selection of religious discourses, by the most approved French divines, such as Massilon, Bossuet, Bortaloue, Saurin, Fe-

melon, Geoffroy, Pictet, Du Boc, &c. The exercises are intended to be conducted in the French language, and the discourses which shall be read published. The individuals or families who shall constitute the Society are to pay \$15 per annum, and be entitled to a copy of the discourses. M. Chazotte has undertaken to be the reader in this Society.

[Religious Remem.]

ALLEGORY.

Letter from a Christian passenger, on board the Good Hope, to a near relative on land.

My dear Friend,

The friendship which has long subsisted between us; and the kind concern you have manifested for my welfare, lead me to conclude, that you will be glad to be informed of the reasons which induced me (naturally averse as I was to the course I have adopted) to leave my native country, and undertake a perilous voyage on the deep waters, to a foreign land.

You well know my base conduct after I left my father's house. Released from parental restraints, I determined to take my fill of the pleasures of life, and accordingly gave myself up to whatever my inclination led me. But the expense which attended this course, soon reduced me to beggary and extreme want. In the midst of my distress, still the pride of my heart continued; which prevented my making known my sad situation to my father. Thus sinking under the pressure of misery, I wandered from place to place, till I reached the town of Desperation, where I was taken dangerously ill. Not knowing any who would relieve me, I sunk into despair; and I actually formed the desperate resolution of riding the world of a wretch unfit to live. It is not in my power to describe, nor in yours to conceive, the horror of mind I endured. I dreaded either to reflect on the past, or to anticipate the future: everything was dark, gloomy, and terribly alarming. Just at this period I met with a person, whose name is Evangelicus, who hearing my complaint, and feeling for me in my distressed situation, kindly asked the cause of my trouble. I frankly told him how foolishly I had acted, and confessed that my misery was just, as it was the necessary consequence of my own wickedness. He asked me what I thought of doing, and how I expected to find relief:—I replied, "I have no hope of obtaining help from any quarter; my condition is hopeless, and I am resolved to bring my misery to an end, by destroying my life." He then appeared greatly concerned for me, and began to reason with me on the desperate wickedness of such an act, and said, with great earnestness, "Do thyself no harm." He also declared, in the most solemn manner, "that no murderer had eternal life." Moreover, said he, by this rash act you will only increase your misery, and place yourself in a circumstance from whence it will be impossible you should be extricated. I told him, I conceived my present state was of such a description, that I had not the least hope of ever being relieved. He then began to encourage me, and observed, that, sad as my condition was, yet there was no room for despair: it is possible, said he, that you may obtain complete deliverance from your misery. The intimation of a possibility of happiness caught my ear, and I

urgently inquired, "Sir, ~~how~~ where?—by what means?—pray inform me what I must do; I am willing to undertake any thing within my ability, in order to be restored." "As to your doing," replied he, "it is impossible, from the situation in which you are, to obtain relief from any thing which you can do. There is but one way in which you can safely hope for deliverance from your misery; and, by attending to my advice, you will assuredly succeed." He then observed "There is now lying at this port (for the town of Desperation is a sea-port, from whence thousands in a year embark, and sail down the channel, which empties itself into the Gulph of Hades, or Hell) a ship called "The Good Hope;" she is commanded by "Captain Salvation," and is destined to the Celestial Lands. Go then immediately to the Captain, make known all your case to him, and implore his assistance: ask him to take you on board his ship, "for ~~now~~ is the accepting time," and he hath given me full authority to declare, That whosoever makes application, he will in nowise, on no account whatever, reject."

This unexpected intelligence much surprised me; nor could I easily persuade myself that all I had heard from Evangelicus was true. I felt many objections, which I stated to him;—as that I had no money to pay my passage. "That," replied he, "is no ground of objection, for his terms are "without money and without price." Again I objected; that my clothes were so mean, so ragged, and filthy, that my appearance would disgust the Captain, and disgrace the ship's company. To which he replied, "Let not that discourage you; for he does not take the decent and respectable, but mean and despised persons; whom, as soon as he receives, he always clothes in garments of his own providing." In short, Evangelicus answered every objection I could bring, in such a satisfactory manner, that I at length came to the resolution, and said, "I will arise and go" to this Captain; "who can tell" but I may be accepted, and taken under his protection to the desired haven. Not that I expected to be received as a passenger; but I was determined, if he would only admit me as a menial servant, not to lose the opportunity. Accordingly I went; but how difficult did I find it to reach the ship! At length, between hope and fear, I arrived, and inquired for the Captain, and was directed to "knock" at his cabin door, and it would be opened. I did so, but with a trembling hand; and, to my great surprise, the Captain himself came to speak with me. It is impossible to describe what I felt the moment I beheld him;—the majesty and beauty of his person overpowered me. Never before had I such a view of my own meanness! I appeared so deformed, so filthy, and contemptible, that I said within myself, "Behold, I am vile." Notwithstanding the vast disparity between us, he condescended to speak to me! and O what gracious words flowed from his lips! Looking at me with so much tenderness as would have broken the hardest heart, he said, "What wilt thou that I should do for thee?" With my cheeks covered with tears, and my heart palpitating with fear, I tremblingly replied, "Be not angry with me, good Sir, for my boldness in coming hither: I am a poor miserable creature, who have reduced myself to the greatest necessity and wretchedness by my wicked conduct, and had even premeditated my destruction; when one whom you had commissioned met with me; and by his advice, I am come to entreat your pity, and beg a passage on board the ship which you command, as I am told she is bound to that haven of rest which I earnestly wish to reach. I have no money, nor any thing to recommend me. I throw myself on your mercy, dear Captain; "save me, or I perish!"

Can you believe what I am about to relate? He made not the least objection to my request, nor did he at all reflect on me for my past folly, but immediately said, "Come, for all things are now ready." I was now clothed with the richest robe you ever beheld; I sat down at a delightful repast with the rest of my fellow passengers; whose joy appeared much increased by my coming on board. After being refreshed, and honoured with our Captain's company, we could not suppress our feelings, but began to sing, "Jesu, at thy command, we launch into the deep," &c. Ah, my dear friends, now it was I began to be happy; and O, how earnestly I wished for you on board. O that the day may soon come, when you will petition our gracious Captain to take you, being willing to "leave the world and sin behind!" Since I have been at sea, I have experienced much distress: Indeed, sometimes, I have been greatly afraid that, after all, I should perish; yet, praised be my gracious Captain, his skill and kindness have hitherto been equal to all my dangers and necessities. I intended to have given you some account of the trials I have experienced on my voyage, arising from sickness, tempests, and the attacks of enemies; but this must remain for my next, which I shall embrace the first opportunity of sending. At present I conclude, wishing you all desirable blessings; and am, my dear friend,

Yours affectionately,

At Sea, on board the Good Hope.

HOSKIN,

FOR THE CHRISTIAN HERALD.

Extract from a metrical Epistle, written some years ago by the Rev. Charles Wesley, to the Rev. George Whitefield.

Whitefield, since our contention's at an end,
And in each other we can greet a friend,
Our hands, and hearts, and counsels let us join
In mutual league, t' advance the work divine.
Let this be now our strife, our single aim;
To pluck as brands poor sinners from the flame:
To spread the vict'ry of Immanuel's cross,
And spend our days in his most worthy cause.
Too long, alas! we gave to Satan place,
When party zeal put on an angel's face;
Too long we list'ned to the crafty fiend,
Whose trumpet sounded—"For the faith contend!"
With hasty, blindfold rage, in error's night,
How did we with our fellow-soldiers fight!
We could not then, our Father's children know,
But each mistook his brother for his foe.—
"Foes to the truth, can you, in conscience, spare?"
"Tear them," (the Tempter cry'd,) "in pieces, tear!"—
So thick the darkness, so confus'd the noise,
We took the Stranger's for the Shepherd's voice:
Rash nature wav'd the controversial sword,
Inflam'd to fight the battles of the Lord;

A metrical Epistle from

Fraternal love from ev'ry breast was driv'n,
 And bleeding charity return'd to heaven.
 The Saviour saw our strife with pitying eye,
 And cast a look that made the shadows fly.
 Soon as the day-spring in his presence shone;
 We found the *two* fierce armies were but *one*,
 Common our hope, and family, and name;
 Our arms, our Captain, and our crown the same;
 Enlisted all beneath Immanuel's sign,
 Bought with his blood, the seal of love divine.
 Then let us cordially again embrace,
 Nor e'er by strife the gospel cause disgrace;
 Let us in Jesus' name to battle go;
 And turn our arms against the common foe;
 Fight side by side, beneath our Captain's eye,
 And more than conqu'ers in his service die.
 Can we forget from whence our union came,
 When first we simply met in Jesus' name?—
 The name mysterious of the God unknown,
 Whose secret love allured and drew us on
 Through a long, lonely, legal wilderness,
 To find the promis'd land of Gospel peace.
 True yoke-fellows, we then agreed to draw
 Th' intolerable burden of the law;
 And jointly lab'ring on with zealous strife,
 Strengthen'd each other's hands to *work for life*:
 To turn against the world our steady face,
 And, valiant for the truth, enjoy disgrace.
 Then, when we serv'd our God through fear alone,
 Our views, our studies, and our hearts were one:
 No smallest variance damp'd the social flame;
 In Moses' school we thought and spake the same.
 And must we, now in Christ, with shame confess,
 Our love was greater when our light was less?
 When darkly through a glass, with servile awe,
 We first the spiritual commandment saw,
 Could we not then, our mutual love to show,
 Through fire and water for each other go?
 We could:—we did:—in a strange land I stood,
 And beckon'd thee to cross the Atlantic flood;
 With true affection wing'd, thy ready mind
 Left country, fame, and ease, and friends behind,
 And eager all God's counsels to explore,
 Flew through the wat'ry world, and reach'd the shore.
 Nor did I linger, at my friend's desire,
 To tempt the furnace, and abide the fire:
 When sent into the hedges and highways,
 I called poor outcasts to the feast of grace;

Urg'd to pursue the work by thee begun,
Thro' good and ill report, I still rush'd on;
Nor felt the fire of popular applause,
Nor torture fear'd in such a glorious cause.

Ah! wherefore did we ever seem to part,
Or clash in sentiment, while one in heart?
What dire device did the old Serpent find,
To put asunder those whom God had join'd?
From folly and self-love opinion rose,
To sever friends, who never yet were foes;
To baffle and divert our noblest aim,
Confound our pride, and cover us with shame;
To make us blush beneath his short-liv'd power,
And glad the world with one triumphant hour.

But lo! the snare is broke, the captive's freed,
By faith on all the hostile powers we tread,
And crush, through Jesus' strength, the Serpent's head.
Jesus hath cast the curs'd accuser down,
Hath rooted up the tares by Satan sown;
Kindled anew the never-dying flame,
And re-baptiz'd our souls into his name.
Soon as the virtue of his name we feel,
The storm of life subsides—the sea is still—
All nature bows to his benign command,
And two are one in his Almighty hand.
One in his hand, O may we still remain,
Fast bound with love's indissoluble chain;
(That adamant which time and death defies,
That golden chain which draws us to the skies!)
His love, the tie that binds us to his throne;
His love, the bond that perfects us in one;
His sacred love constrains our hearts t' agree,
That love shall last throughout eternity!

PHILADELPHIA CHARITY SCHOOLS.

*Annual Report of the Board of Managers of the Philadelphia Society
for the establishment and support of Charity Schools.*

The Board of Managers in presenting their Annual Report, congratulate the Society on its growing prosperity, and extended usefulness. From an income of less than twenty dollars per annum, it has increased its revenue sufficiently to maintain two schools, in which more than three thousand poor children have received the rudiments of an English education. From the number of nine or ten members at its foundation, it has witnessed an increase to four hundred; and a disposition manifested by the benevolent, to fill up the places of those whose labours have ceased.

Within the last year a measure long contemplated by the Society, has been accomplished. The liberal donation of the executors of

Robert Montgomery, deceased, mentioned in our last report, has enabled the Board, with the assistance derived from scholars paid for by the county commissioners, to open two schools, one for boys and one for girls, on the Lancasterian System, in the District of Southwark. In these schools are three hundred and fourteen children, of whom two hundred and thirty-four are paid for by the County Commissioners, and the remaining eighty educated out of the funds of the Society.

The annual expense of educating the children of the poor, returned by the assessors to the County Commissioners, had become so enormous as to awaken the attention of the Board as well as that of very many of our fellow-citizens. It was believed that these children could be educated at about half the sum then paid; and the Commissioners, anxious to lighten the public burthens, agreed with the Board, to pay six dollars per annum for every child sent by their order to the Southwark Schools, to a number not exceeding three hundred. The prices heretofore paid by the Commissioners, to all the teachers employed by them, have in consequence of this arrangement been much reduced.

All the Schools under our care are now conducted on the Lancasterian plan; and the Board on this occasion, renewedly approve of this system, and testify to its beneficial effects, as well as to its superiority over every other system hitherto known for the education of the poor.

Pursuant to a resolution of the Society, the Manual of the Lancasterian System published by the British and Foreign School Society, has been republished, with a concise history of our own Society prefixed, and also the Lancasterian Lessons, very much amended and adapted to the Schools of this country; both of which are now offered for sale.

From the re-publication of this book, highly beneficial results will be likely to ensue. The details of the Manual are such as to enable a person of moderate capacity to establish the system in places where a regularly instructed Lancasterian teacher could not be procured, and it is hoped from the general concern manifested by the friends of education and sound morals, that ere long every village in our country will contain a well arranged Lancasterian School.

The Board have the pleasure to state, that in the Walnut-street schools, there are 268 boys, and 182 girls, and in the Southwark schools, 194 boys, and 120 girls, making the total number of scholars at present under the care of the Society, 764.

The teachers in the schools in Walnut-street, are Thomas Walter and Elizabeth Wilson—those in Southwark, are Samuel F. Watson and Sarah Morton.

The Board have now closed their seventeenth Annual Report. They rejoice to see the views of the founders of the Society accomplished. A general attention seems to be excited in the public mind on the subject of the education of the poor. Charity schools, on enlarged and liberal principles, have within a few years past,

been established in various parts of our country, and the benevolent mind looks forward to the period not far distant, when education and knowledge will be diffused through all the ranks of the community. To a Beneficent Providence who has crowned our labours with his blessing, we desire to render unfeigned thanks, and evince our gratitude by renewed exertions in the path of duty.

Signed by order of a meeting of the Board of Managers, held 12th month (Dec.) 31st, 1817.

PHILLIP GARRETT, *Chairman.*

SYNOD OF GENEVA, N. Y.

From the Palmyra (N. Y.) Register.

The Synod of Geneva convened at Rochester February 18th, 1818, and report:

The Synod of Geneva has six Presbyteries, viz. Onondaga 19 Ministers and 27 Churches; Cayuga, 15 do. and 26 do.; Geneva 14 do. and 21 do.; Bath 6 do. and 10 do.; Ontario 19 do. and 16 do.; Niagara 9 do. and 16 do.

Some of the ministers belonging to the Synod have the pastoral charge of churches not yet connected with any Presbytery; and some have no pastoral charge. Twenty ministers and 4791 communicants have been added to the Synod the last year.

STATE OF RELIGION.

From a free conversation had on the state of religion within our bounds, it appears, that in all our Presbyteries there is an increasing attention to religious concerns. Most of the congregations belonging to the Presbytery of Cayuga have been graciously visited; many sinners have been convinced, and hopefully made penitent and humble, and the professed friends of Christ have generally been revived and made to rejoice in the God of their salvation. In the congregation at Auburn the work of divine grace has been extensive and glorious; 210 have already united themselves to the church, and are rejoicing in the love and service of their Redeemer.

The congregation at Ithaca has shared largely in Divine quickening. The two congregations in Geneva have also been graciously visited, and God's children refreshed. In the Presbytery of Onondaga the riches of Divine grace have also been displayed during the last year. In the town of Catillus the Holy Spirit has been gloriously shed down, and a church constituted, consisting of about 100 members. The congregation in Otisco has also experienced a plentiful effusion of the Spirit. At Salt Point, and in the villages of Orville and Liverpool, the riches of redeeming love have been experienced.

The congregations in Richmond and Genesee, in Ontario Presbytery, and the congregation in Buffalo, in Niagara Presbytery, have been graciously visited, and the number of communicants very considerably enlarged.

During the last year, Sabbath Schools and Bible Classes have

been instituted in many of our congregations, and have been productive of much good. Monthly concerts for prayer, and weekly conferences have generally been observed. These, with the stated female prayer-meetings, observed in many of our congregations, with an increased disposition to remember the Sabbath day, to keep it holy, and to attend on the stated and occasional preaching of the word, have gladdened the hearts and excited the exertions of the friends of Zion.

In view of these rich blessings of our God and King, the Synod take courage, and call upon themselves and brethren to make exertions to advance the interest of the Redeemer's kingdom, in full confidence that the time has come for the Most High to have mercy on his Zion.

The Synod are not insensible that "there remaineth yet very much land to be possessed."

The name and Sabbaths of the Lord are, by many within our bounds, greatly profaned; which, with the intemperate degrading use of ardent spirits, are abominations which call for deep repentance, speedy reformation, and the joint counteraction of all the friends of the Lord Jesus Christ.

The Synod thankfully recognize the good hand of God upon the congregations within their bounds, and supplicate a continuation of the smiles of the Great Head of the Church, to render all his friends more faithful, to bring his enemies to bow to his authority, and to fill the world with the knowledge, love, and praise of his name.

REVIVAL IN POULTNEY, VT.

Extracts from a communication of the Rev. CLARK KENDRICK, to one of the Editors of the American Baptist Magazine. Nov. 1817.

The uncommonly gloomy season we witnessed last year, seemed to fall with more weight on the minds of the public than any one judgment of God I ever witnessed before. It evidently produced a solemnity on the minds of many people; but there was no general acknowledgment of special conviction until September, when there began to appear something of a work of grace in one corner of the town. For some time we were held in a state of suspense between hope and fear as to the issue, whether it would continue and extend its balmy influences, or take its flight, and leave the people in their sins.

About this time there was an occurrence perhaps worth noticing. In the centre of the town where nothing of the work had discovered itself, one evening towards twilight, a number of young girls, from about 11 to 14 years of age, were very merrily at play on the broad steps of the Baptist Meeting House, and of a sudden, without any visible cause, they were struck with solemn awe, and retired with sighs and sobs to a house, where they spent the evening in reading the Bible and other good books. Some of these children (one of whom was my eldest daughter) eventually obtained a comfortable hope, and were baptized. This circumstance led me to hope that the Holy Spirit was mercifully hovering over us.

The latter part of October there began to be evident appearances of conviction, in different parts of the town. Sabbath and conference meetings became crowded; and many were inquiring what they should do to be saved.

During the revival, perhaps nearly 200 have been hopefully brought into the possession of religion. Some of whom have not as yet joined the church. I conclude that between forty and fifty have united with any Congregational church in this place. The additions with us since the commencement of the work are an hundred and seven, six of whom have been added by letters. The converts generally maintain a good degree of engagedness in the cause. Many of them are in the bloom of youth. One of whom, a young man, soon after he had made a religious profession, ended his warfare, and sleeps with the pious dead.—The reformation has given rise to a large Female Mite Society, to aid missionary funds and the education of youth for the ministry.

BENEVOLENT EXERTIONS.

Extract of a letter from the Rev. Robert Johnston, to the editor of the Chillicothe Recorder, dated Forks of Yough, Feb. 21.

The church in this place is composed of a goodly number of decent and respectable professors, many of whom, we have reason to believe, are really pious, and some, we trust, are looking and longing for times of refreshing from the presence of the Lord, though nothing very encouraging has yet appeared. We have had an addition of six to the communion this winter, and two of that number, women who have families, were baptized. We have lately witnessed an almost unanimous zeal in the Forks, in both sexes, to engage in benevolent institutions. The ladies have recently organized a Cent Society, which promises important aid to the funds of the Western Missionary Society. A Bible Society was formed on the 12th inst. including the Rev. Matthew Henderson's charge and mine, which appears to meet with very general concurrence. The day we met to organize exhibited a zeal and unanimity which the precepts of that Holy Book are calculated to inspire. About a hundred names were added to the long list of Zion's professed friends, at our first meeting. I expect to present you with a copy of our Constitution and Address, perhaps by the next mail. Late in the fall I proposed to form a Bible class in each branch of my charge, on the plan recommended by the General Assembly. So soon as I got my people to understand the design of the institution, it met with encouraging attention; and the experience of a few evenings has procured the most unqualified approbation of old and young, as the best institution for improving the mind in the knowledge of God, and the Bible, that has ever been known in the church. The number that meet in each congregation once in two weeks, is generally between eighty and a hundred. As it respects myself, I can say it is the most pleasing and laborious undertaking I ever attempted. We seldom get through the examina-

tion under three hours. I believe this is one of the means by which the Redeemer is about establishing his universal dominion on earth. Dear friend, the mighty machine is in operation, which will shortly demolish the strong holds of Satan, overturn the whole empire of darkness, and establish the Redeemer's kingdom in every land.—That this joyful event may soon be realized by every people, kindred and nation, is the prayer of your friend and brother in the Gospel of our common Lord.

CONTRIBUTIONS TO THE AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society has acknowledged the receipt of the following contributions, in March, 1818.—viz :

From the Norfolk Bible Society, a donation of 150 Dollars ; the Washington county B. S. (N. Y.) 370 Dollars, their surplus funds ; the Lynchburgh B. S. (Va.) 350 Dollars, part of their surplus funds ; the New-Jersey B. S. 500 Dollars, to purchase Bibles ; Samuel Bayard, Esq., 50 Dollars, to purchase Bibles ; the Reformed Dutch Church at English Neighbourhood, Bergen county, (N. J.) 160 Dollars, to constitute their pastor, the Rev. Cornelius J. Demarest, a *Director for life* ; the students of Middlebury College, (Vermont,) 120 Dollars, presented to Rev. Joshua Bates, their President (in addition to 30 Dollars received 5th December last) to constitute him *Director for life* :—from the following gentlemen as *members for life* : James Monroe, Esq. President of the United States, fifty Dollars ; William H. Crawford, Esq. Secretary of the Treasury U. S., 30 Dollars ; J. C. Calhoun, Esq. Secretary at War, 30 Dollars ; Richard Crowningshield, Esq. Secretary of the Navy, 30 Dollars ; James W. McCullough, Esq. of Baltimore, 100 Dollars ; Elias B. Caldwell, Esq. of Washington City, (D. C.) 30 Dollars :—also *thirty* Dollars each to constitute the following ministers *members for life*, viz :—Rev. Daniel C. Clark, by the Female Cent Society of Southbury, (Conn.) ; Rev. Lyman Beecher, by a number of ladies of the first Ecclesiastical Society in Litchfield, Conn. ; Rev. Dr. William Neil, by a Bible Class of young ladies of his congregation, in Philadelphia ; Rev. James M'Chord, by several ladies of Market-street Church, Lexington, Kentucky ; Rev. Joseph E. Camp, by benevolent females in the Society of North Litchfield, Conn. ; Rev. Ichabod Nichols, by a number of young gentlemen of the first Congregational Society in Portland, Maine ; Rev. Nathaniel Hewit, by the ladies of Fairfield, Conn. ; Rev. Thomas H. Skinner, by ladies of the Fifth Presbyterian Church in Philadelphia ; Rev. Archibald Alexander, by several students of the Theological Seminary at Princeton, (N. J.) Rev. Elisha Macurdy, by the congregations of Cross Roads and Three Springs, Burk's county, (Penn.) ; Rev. John Langdon, by the ladies of Bethlehem, Conn. ; Rev. Philander Parmele, by the Female Cent Society in Bolton, Conn. :—also three Dollars for the annual contribution of each of the three following members, Rev. John Knox, of New-York ; Edward Payson Willis, of Boston ; and Zophar Meade, of Horsesneck, (N. Y.)

THE CHRISTIAN HERALD.

VOL. V.]

Saturday, April 18, 1818.

[No. 2.

The missionary intelligence from the South Sea Islands for nearly two years past has been of the most cheering description. Several partial accounts have been received and published during the past year, exhibiting the cause of Christianity in Otaheite and the neighbouring islands as making rapid progress. The following long expected details of the glorious work of the Lord in that region will doubtless be read with no ordinary interest.

From the London Missionary Magazine.

OTAHEITE.

We have long been waiting for official information from our Missionaries in the South Sea Islands. We are at length completely gratified. On Monday, January 19th, the following letter came to hand, which fully confirms all the preceding and imperfect accounts received from individuals in New South Wales. Idolatry is no more in Otaheite or Eimeo, and is fast giving way in other islands. The school flourishes, and many who have learned to read have dispersed themselves among the islands, and have taught others. Many hundreds can read well; at least 3000 have books among them; and hundreds of the natives can repeat the Catechism word for word.

In addition to the letter of the Missionaries, we have the pleasure of presenting to our readers the literal translation of a letter from the King of Otaheite to the Missionaries, accompanied by a present of all his *family gods*, (the *public ones* being previously destroyed,) and which he desires the Missionaries either to burn, or to send to 'Briane,' for the Missionary Society, that they may see the likeness of the foolish gods which *Tahiti* worshipped. These, which Mr. Marsden has forwarded to England, will enrich the museum of the Society, and we shall probably give a print of them in a future number of this work.

The following letters call anew upon the friends of the missionary cause to rejoice and be thankful. God hath done great things for us, whereof we are glad, and to Him, to Him alone, be all the glory of our success.

HONOURED FATHERS AND BRETHREN,

Eimeo, Aug. 13, 1816.

The last letter we received from you was dated July 23d, 1814, and reached us in May, 1815, as we have mentioned before. And our last to you was dated Sept. 5th, 1815, a duplicate of which, as usual, accompanies this. We gladly embrace the present opportunity of giving you a further account of the state of the islands and of the mission. At the time the above mentioned letter was written, the state of affairs in these islands was full of confusion and uncertainty; the balance, as far as we could perceive, was nearly equipoised; it appeared very doubtful whether the heathen party, who had taken up arms to avenge the cause of the gods and the ancient customs of their forefathers, might not prevail, and occasion either the extermination or banishment of all who had embraced Christianity, together with ourselves, at least from these islands of Tahiti

and Eimeo. The months of July and August, previous to the date of our letter, had been with us and our poor people a time of trouble and great anxiety. The 14th of July we had set apart as a day of humiliation, fasting, and prayer, and were joined by several hundreds of our people, in seeking mercy and protection from Him who has the hearts of all men in his hands, and to whose control all actions and events are subject. It was 'a day of trouble' with us; and we and our persecuted people did call upon Jehovah; and we think there is no presumption in saying, our supplications were regarded, our prayers were answered, and according to his promise, He did send us 'deliverance,' though not in the way we anticipated or expected.

Those people at Tahiti who had embraced Christianity, having providentially made their escape and joined us at Eimeo, their enemies, as we mentioned before, quarrelled among themselves. The Attehuru party having fought with, and vanquished the Porionnu, Teharoa, &c. they and the Taiarapu party who had assisted them, quarrelled again among themselves, and fought; when the Taiarapuans were conquered, and driven to the mountains. After this there was a prospect of peace being established; and the people who on account of religion had fled to Eimeo to save their lives, were invited to return to Tahiti, and take repossession of their respective lands; those things made it necessary for the king and his people, and most of those about us, to go over to Tahiti, in company with the different parties of refugees, and, according to an ancient custom of the country, to reinstate them in a formal manner in their old possessions. On the arrival of the king, and those that followed him, at Tahiti, the idolatrous party appeared on the beach in a hostile manner; seemed determined to oppose the king's landing; and soon fired on his party; but, by the king's strict orders, the fire was not returned, but a message of peace was sent to them, which was productive of the exchange of several messages, and at last apparently issued in peace and reconciliation.

In consequence of this, several of the people returned peaceably to their different lands; but still fears and jealousies existed on both sides, and this state of things continued till Sabbath day Nov. 12th, 1815, when the heathen party taking advantage of the day, and of the time when the king and all the people were assembled for worship, made a furious, sudden, and unexpected assault, thinking they could at such a time easily throw the whole into confusion. They approached with confidence, their prophet having assured them of an easy victory. In this, however, they were mistaken. It happened that we had warned our people before they went to Tahiti of the probability of such a stratagem being practised in case a war should take place; in consequence of which they attended worship under arms; and though at first they were thrown into some confusion, they soon formed for repelling the assailants: the engagement became warm and furious, and several fell on both sides.

In the king's party there were many of the refugees from the several parties who had not yet embraced Christianity; but our people not de-

pending upon them, took the lead in facing the enemy, and as they were not all engaged at once, being among bushes and trees, those that had a few minutes of respite fell on their knees, crying to Jehovah for mercy and protection, and that he would be pleased to support his cause against the idols of the heathen. Soon after the commencement of the engagement, *Upufara*, the Chief of Papara, (the principal man on the side of the idolaters,) was killed; this, as soon as it was known, threw the whole of his party into confusion, and Pomare's party quickly gained a complete victory. However, the vanquished were treated with great lenity and moderation; and Pomare gave strict orders that they should not be pursued, and that the women and children should be well treated. This was complied with; not a woman or child was hurt; nor was the property of the vanquished plundered. The bodies also of those who fell in the engagement, contrary to the former barbarous practice, were decently buried; and the body of the Chief of Papara was taken in a respectful manner to his own land, to be buried there.

These things had a happy effect upon the minds of the idolaters. They unanimously declared that they would trust the gods no longer; that they had deceived them, and sought their ruin; that henceforward they would cast them away entirely, and embrace this new religion, which is so distinguished by its mildness, goodness, and forbearance.

In the evening after the battle the professors of Christianity assembled together to worship and praise Jehovah for the happy turn which their affairs had taken. In this they were joined by many who had till then been the zealous worshippers of the idols. After this, Pomare was by universal consent restored to his former government of Tahiti and its dependencies; since which he has constituted Chiefs in the several districts, some of whom had for a long time made a public profession of Christianity, and had been for many months attending the means of instruction with us at Eimeo.

In consequence of these events, idolatry was entirely abolished both at Tahiti and Eimeo; and we have the great, but formerly unexpected satisfaction, of being able to say, that Tahiti and Eimeo, together with the small islands of Tapuamanu and Teturoa, are now altogether in profession, *Christian Islands*. The gods are destroyed, the maries demolished, human sacrifices, and infant murder, we hope, for ever abolished; and the people every where calling upon us to come and teach them.

The Sabbath day is also every where strictly observed, and places for the worship of the true God have been erected, and are now erecting, in every district; and where there is no preaching, the people have prayer-meetings every Sabbath and every Wednesday evening, all round Tahiti and Eimeo.

But this is not all; we have also good news to communicate about the Leeward Islands. *Tamatoa*, or as he is now called *Tapa*, the principal Chief, has also publicly renounced idolatry, and embraced Christianity. His example has been followed by most of the other Chiefs, and a large majority of the people throughout the four Socie-

ty Islands: viz. Huahine, Raiatea, Tahaa, and Borabora. Two Chiefs of Borabora, named *Tefuaora* and *Mai*, have distinguished themselves by their zeal in destroying the gods, and erecting a house for the worship of the true God. The Chiefs of these islands have sent letters and repeated messages to us, earnestly entreating us to send some of our number to them, to teach them also: and *Mai*, a Chief of Borabora, sent us a letter to remind us that Jesus Christ and his apostles did not confine their instructions to one place or country.

A war broke out lately at Raiatea also, one principal cause of which was that *Tupa* and others had cast away and destroyed the gods. The idolaters were resolved to avenge this, and consequently attacked *Tupa* and his friends, but were themselves, as at Tahiti, entirely defeated, and afterwards treated with much more lenity than they deserved; but though they were then subdued, yet there is still a party at Raiatea talking of war, and the restoration of the gods; but it is to be hoped that they will not be able to effect any thing of consequence, as the great majority of the people appear decidedly in favour of Christianity.

Since the above happy change of affairs at Tahiti, brother Nott, at the request of the brethren, went over on a visit to Tahiti, accompanied by brother Hayward. He preached to the people in every district all around the islands. Large congregations assembled with readiness every where, and their attention and behaviour was very encouraging.—At the present time brother Bicknell is there, partly for the purpose of preaching to the people in the different districts, and thinking also that the voyage and journey might be conducive to the restoration of his health, which is much impaired, and has been in a very precarious state for many months past.

The School, notwithstanding former discouragements, has prospered exceedingly, and continues to prosper; though at present many hundreds of the scholars are scattered through the neighbouring islands, some of whom are teaching others in the different islands and districts where they reside, and thus, through their means, some knowledge of reading and writing has spread far and wide.—There are at least 3000 people who have some books, and can make use of them. Many hundreds can read well; and there are among them about 400 copies of the Old Testament history; and 400 of the New, which is an abridgment of the four Evangelists, and part of the Acts of the Apostles.—Many chapters of Luke's Gospel in manuscript are also in circulation; and 1000 copies of our Tahitian Catechism, which several hundreds have learnt, and can perfectly repeat. The Spelling-books which were printed in London, of which we had we suppose about 700, having been expended long ago, we had lately 2000 copies of a lesser Spelling-book printed in the colony. These we have received and distributed; and there is an earnest call from all the islands for more books, the desire to learn to read and write being universal. We want a new edition of the above mentioned books, and are now preparing the Gospel of Luke for the press. We intended to send the Catechism and small Spelling-book to the

colony by this conveyance, and get 2000 or 3000 printed; but having heard that a printing press is sent out for us, we thought it best to wait a while, notwithstanding the urgent call of the natives, as we wish to prevent expense as much as possible.

From a view of our present circumstances, our deficiencies, and the state of the mission, we rejoiced to learn that the Directors thought proper to accede to our request, and to ~~add~~ to our number; and that among those who are intended for these islands, there is a person that understands printing; we hope the others also are such as the present state of the mission particularly requires, and such as we have pointed out in our former letters, viz. 'such as possess a true missionary spirit, suitable abilities to acquire the language, and to engage in the immediate work of the mission, particularly to assist in the translation of the Scriptures.' If this should be the case, and our hope be realized, we and our people will have cause to rejoice for such a timely supply.—On the other hand, should the case be reversed, our disappointment and regret will be proportionably great.

The present state of the islands makes us decidedly of opinion that there should be at least two missionary establishments, one for Tahiti and this island, and one for the Leeward Islands; but we are anxiously looking for the arrival of those brethren said to be coming to us, and for further information and directions from you, so that we may know better how to act.

We enclose another friendly letter of his Excellency Governor Macquarie; as also a letter from Pomare, concerning his family gods, which have been delivered to us, that we might either destroy them, or, if we think proper, send them to you. We have chosen the latter, and send them by this conveyance, nailed up in a case directed to Mr. Hardcastle. These are the king's family gods, and are a good specimen of the whole. The great national ones, which were of the same kind, only much larger, have been some time ago entirely destroyed. Your brethren, &c. &c.

HENRY BICKNELL,	WILLIAM HENRY,
WM. PASCOE CROOK,	HENRY NOTT,
JOHN DAVIES,	SAMUEL TESSIER,
JAMES HAYWARD,	CHARLES WILSON.

To the Directors of the Missionary Society, &c.

TRANSLATION OF A LETTER FROM POMARE, KING OF TAHITI, (OTAHEITE.)

To the Missionaries.

FRIENDS,

May you be saved by Jehovah and Jesus Christ our Saviour. This is my speech to you, my friends. I wish you to send those idols to Britane for the Missionary Society, that they may know the likeness of the gods that Tahiti worshipped. Those were my own idols, belonging to our family from the time of *Taaroamanakure**

* *Taaroamanakure* lived some ages ago, and was one of the ancestors of Pomare's family.

even to *Vairatoa**: and when he died he left them with me. And now, having been made acquainted with the *true God*, with Jehovah, *He is my God*, and when this body of mine shall be dissolved in death may the Three-One save me! And this is my shelter, my close hiding place, even from the anger of Jehovah. When he looks upon me, I will hide me at the feet of Jesus Christ the Saviour; that I may escape. *I feel pleasure and satisfaction in my mind; I rejoice, I praise Jehovah*, that he hath made known his word unto me. I should have gone to destruction if Jehovah had not interposed.—Many have died and are gone to destruction, kings and common people; they died without knowing any thing of the true God; and now when it came to the small remainder of the people, Jehovah hath been pleased to make known his word, and we are made acquainted with his good word, made acquainted with the deception of the false gods, with all that is evil and false. The true God Jehovah, it was he that made us acquainted with these things. It was you that taught us; but the words, the knowledge, was from Jehovah. *It is because of this that I rejoice*, and I pray to Jehovah that he may increase my abhorrence of every evil way. The Three-One, He it is that can make the love of sin to cease; we cannot effect that; man cannot effect it; it is the work of God to cause evil things, to be cast off, and the love of them to cease.

I am going a journey around Tahiti, to acquaint the Ratiras with the word of God, and to cause them to be vigilant about good things. The word of God does grow in Tahiti, and the Raatiras are diligent about setting up houses for worship; they are also diligent in seeking instruction, and now it is well with Tahiti.

That principal idol that has the red feathers of the Otuu is Temeharo†; that is his name, look you; you may know it by the red feathers; that was Vairatoa's own god, and those feathers were from the ship of Lieut. Watts [in 1788;] it was Vairatoa that set them himself about the idol. If you think proper, you may burn them all in the fire; or, if you like, send them to your country, for the inspection of the people of Europe, that they may satisfy their curiosity, and know Tahiti's foolish gods!

This is also one thing that I want to inquire of you; when I go around Tahiti, it may be that the Ratiras and others will ask me to put down their names; what shall I do then? Will it be proper for me to write down their names? It is with you—you are our teachers, and you are to direct us.—We have had our prayer-meeting the beginning of this month, February; it was at Homai-au-Vahi; the Ratiras and all the people of the district assembled, leaving their houses without people. They said to me, 'Write down our

* *Vairatoa*, one of the names of old Pomare, the king's father, and though a friend to the Missionaries, yet he was a most zealous advocate for the gods, and the old religion.

† Temeharo was one of the principal family gods of the royal family of Tahiti; but Oro was the principal national god, and to him alone human sacrifices were offered, at least in modern times. Temeharo is said to have a brother called Tia; these were famous men deified after their death.

names.' I answered, 'It is agreed.' Those names are in the enclosed paper, which I have sent for your inspection. Have I done wrong in this? Perhaps I have; let me, my friends, know the whole of your mind in respect of this matter.*

May you, my friends, be saved by Jehovah the true God. I have written to Mahine for a house for the use of the Missionaries; when they arrive you will let Mahine know where the house is to be, and he will get the people to remove it there. Let it be at Uaeva, near you.

It is reported here that there is a ship at Morea, and I was thinking it might be the ship with the Missionaries; but it may be that it is only an idle report. However, should the Missionaries arrive at Moorea, write to me quickly, that I may know. Let me know also what news there may be from Europe, and from Port Jackson. Perhaps King George may be dead, let me know. I shall not go around Tahiti before the month of March.

May you be saved, my friends, by Jehovah, and Jesus Christ, the only Saviour, by whom we sinners can be saved.

POMARE, King of Tahiti, &c. &c.

Tahiti Motu, Feb. 19, 1816.

Correspondence of the London Tract Society.

The Committee of THE RELIGIOUS TRACT SOCIETY (of London) have lately issued a printed sheet of Extracts from their correspondence subsequent to the last annual Report of that Institution, for the purpose of circulating among its auxiliaries and elsewhere the interesting intelligence contained therein. That sheet we have recently received.—We have room only to insert the following Extracts from it in this Number of the Christian Herald :

CHINA.

From the Rev. Robert Morrison.

Canton, Feb. 24th, 1817.

I have received and drawn your Society's grant of 500l., in behalf of Mr. Milne, for the publication of *Religious Tracts in the Chinese Language*. Those he has composed I deem exceedingly well calculated, under the blessing of God our Saviour, to promote the diffusion of divine truth. He complains much of want of health, in his last letters.

I have here a very anxious time, from the Government being so averse to the least acquaintance with their language. We must look to God, our Father and our Friend, for help. I would study to give no offence in any thing; and at the same time I wish to

* This was in imitation of us; for during 1814 and 1815, after our monthly missionary prayer-meetings, we used to take down the names of such as renounced heathenism and embraced Christianity in a public manner; but since the state of affairs is altered in the islands, and the profession of Christianity is become general, we have thought proper to discontinue the practice, as now not likely to answer the ends intended.

avoid an undue fear of man. I often pray that I may be prepared to suffer and to die for the sake of our Lord Jesus! and, though conscious of great unworthiness, I trust the unseen hand of the Almighty sustains me.

From the Rev. Wm. Milne.

Malacca, July 25th, 1816.

By the kind aid of the Religious Tract Society, I go on publishing Tracts; and have the satisfaction to know that they are sought after by multitudes of the Chinese.

From the late Rev. J. C. Supper.

Batavia, Java, Oct. 17th, 1816.

Long before I left Europe, I felt in a great degree the importance of the Religious Tract Society; but never so much as I have done since the worthy Missionary Milne and myself commenced the distribution of your Tracts among our Chinese brethren in this island; to whom they appear to have been of much benefit.—They read with much delight these little Messengers of grace, which prepare their minds for the Bible, and for the exertions of Missionaries.

By the good providence of God, I have been enabled to establish among the Chinese a *Reading Society*, consisting of sixty persons, who are supplied with sixty copies of each Tract, every month, which I receive regularly from Mr. Milne at Malacca; and when these sixty have read them, they put them into the hands of their brethren, for the like purpose. I will not say that these Chinese are become Christians; but that they have, through the means of these Tracts, become acquainted with Christianity, is a fact which none can reasonably deny; and which I feel constrained to communicate, for the encouragement of the Members of the Religious Tract Society.

Last week, I received from Mr. Milne sixty copies of a Tract *On the importance of speaking Truth*; and two Chinese being at my house, a butcher and a shoemaker, I presented them each with a copy, which they read, at my request. When, in order to try if they understood and kept in mind what they had been reading, I inquired, if they did not, by the contents of those Tracts, learn that it is their duty to speak falsehood, and to be dishonest whenever they have opportunity, "Oh! no," (replied the shoemaker,) "on the contrary, we are here taught that we should speak truth, and be honest at all times;" and the butcher with an air of reverence, said, "The great Lord of Heaven speaks to us in this book."

The Dutch and German Tracts which I received from your Society before I left London, were distributed soon after my arrival here, and read with great interest; and, I hope, with no less advantage, by many. If you could send me more Dutch, German, and Portuguese Tracts, I should feel much obliged, as I am ready to devote myself to the Religious Tract Society, as I have done to the Missionary and Bible Societies. A share in your noble exertions I consider to be of more value than all the gold of Ophir, or the riches of India. You may therefore command my services

as long as I live;* and by the grace of God, I shall use every exertion I can in your behalf.

If the Religious Tract Society should be forgotten to be mentioned in the annals of the world, I am confident she will shine with great lustre in the everlasting annals of heaven. With sentiments of profound esteem, I have the honour to be,

Your humble and obedient Servant,
J. C. SUPPER.

PIEDMONT, GERMANY, &c.

From the Rev. John Keetman. Neuwied, March 31st, 1817.

In conjunction with my other Christian friends, I have, by the liberality of the Basle Tract Society and that of the Association in the North, been enabled to distribute, in the course of last year, 1,200 Tracts here and in the neighbourhood; and we were much pleased by receiving accounts of the effects resulting therefrom. Among others, a woman told me that her husband used to spend every evening at the public house, till a present of *The Christian Children's Friend* being made to the little boy, he had some part of it read to him, remained at home; and was frequently moved to tears by its contents. Two pious Prussian soldiers distributed many books among their comrades.

From the Berlin Tract Society. May 16th, 1817.

A wide field is now opened for our Tract Society, which indeed requires unabated labour, that we may do something for every one. Branch Societies have been formed at Memel, Grypswald, Gortitz, Magdeburg, Coeslin, &c.; and the number of Members has, this year, much increased; but the demands have been in proportion. We shall soon be obliged to have translations of some of the Tracts made into the *Polish* and *Wendish* languages.

An apprentice, belonging to the Catholic persuasion, received six years ago, from a Lutheran Minister in Saxony, besides a gift in money, a present of a small Tract:—it was entitled, *The One Thing Needful for Salvation*. He did not care much about it at the first, but curiosity led him to look into it; he perused it frequently afterwards, and it created a desire in him after the Holy Scriptures, in which he was gratified, as he was in the employ of a religious master, who procured a Bible for him, in which he now eagerly reads. You will be glad to hear, that, with the blessing of God, a lively interest is excited both for the Bible and Tract cause, by the circulation of the Monthly Publications.

From the same. Berlin, Aug. 5th, 1817.

We received, yesterday, your very kind letter of the 7th of July—, and thank you for the effectual assistance you have given to a Society which is yet only in its infancy. Though six Auxiliaries

* Shortly after the receipt of this Letter, the Committee received the painful intelligence, that this indefatigable and eminently disinterested servant of Christ had been unexpectedly removed from the scene of his labours by death.

42a *Letter from Rev. Leander Van Ess to the Society*

have already been formed, and from forty to fifty regular Correspondents acquired, this is trifling in a sphere of usefulness so very extensive and promising. Your benevolent recent donation of 20*l.* was therefore highly acceptable; and I can assure you that our whole Committee will feel in the highest degree thankful for it. Most of our Tracts are translations from yours.

Continue, dear Sir, to turn your benevolent attention toward an Institution from which, we trust in God, you will reap joy here below, and hereafter the approbation of Him who will not leave unrewarded even a cup of cold water given in his name.

—♦—

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

A Letter of the Rev. Professor Leander Van Ess to the Society.

“To the venerable Society for promoting Christianity among the Jews.

“From the enclosed copies of three letters from a Jewish teacher, the venerable Society will perceive, that he has a strong desire to embrace Christianity, and that with him another Jew is ready to do the same. He has often attended divine service in my church; I have also spoken with and examined him, and found hitherto that he is sincere and true in his profession. He is, for his station, a pretty well educated man, to whom the Lord has given much light and knowledge of himself. The only impediment to his openly professing Christianity is, that this step would at once deprive him of his living, and of all means of maintaining himself; for he, as well as the other Jew, has not where to lay his head. His German style is tolerable, and he understands also the Hebrew; but, not being acquainted with the Latin, he desires to be enabled to study at some university; which example the other also desires to follow. I immediately applied to the university of Freiburg, but have received answer, that the most I could expect was a yearly stipend of sixty florins, a sum by no means sufficient. I entreat, therefore, the venerable Society for promoting Christianity among the Jews, to facilitate to these two Jews the execution of their pious designs, by granting them pecuniary assistance for some years, out of Christian charity and generosity, in order that they may obtain the accomplishment of their ardent desires, and be able to continue their studies without being exposed to extreme want. I shall be a conscientious steward of your charitable donations, and take care that they receive the supply of their necessities through a third equally conscientious hand. To save immortal souls, by leading them to Jesus, the sanctifier, the glorifier, without whom there is no salvation, is the most exalted reward: for this reward's sake, I appeal to the piety and Christian charity of the venerable Society, for the kind accomplishment of my earnest request. To have saved but one soul will be a most glorious reward on the great day of the harvest, before the throne of God and of the Lamb. So-
lemnly to receive these two Jews by baptism into the Christian

Church, will be to me a most delightful feast, and it might, by the blessing of God, be useful in some way or other to their brethren.

"To the above earnest request, I add one more, which is, that you will have the kindness to send me some copies of the New Testament, translated by your Society into the Hebrew, entitled, *ברית חרשה על פי משיח* *The New Covenant of Messiah*, together with the Reports of your Society. Mr. Luke Howard will gladly undertake the care of remitting these books to me.

"Let us pray with fervour, both in our love and in our exertions, 'Thy kingdom come!' Yes, and it does come with power, and the light penetrates mightily, and with an increasing spread through the darkness of Gentiles and Jews, and reproaches Christians for their lukewarmness in the faith and in love. With the deepest veneration,

"Your brother, united with you in Christ,

"VAN ESS.

"*Marburg, July 28, 1817.*"

Extracts of some Letters from a Jewish Teacher to the Rev. Professor Van Ess in Marburg.

No. I.

Jan. 16, 1817.

Your learning and philanthropy, so well known throughout all Germany, but especially the excellent means by which you are promoting true illumination and genuine virtue, encourage me, an Israelite by birth, to approach you with reverential confidence, at the same time begging you to accept of this little book of mine here following, as a token of my high esteem and regard.

Permit me to acquaint you, *under the seal of the greatest secrecy*, of the little satisfaction the religion of my fathers affords to my mind. For many years past I carried about me a clear conviction, that our religion is a compound of absurdity and superstition of every kind. In this conviction, you may imagine, I could not take my rest; and, as I considered religion the most momentous concern of man, I consulted the writings of the New Testament, where I found a religion perfectly suited for the human heart, which truly ennoble man, which instructs him in what it is his truest interest to be instructed in, which furnishes him with the best motives to virtue, with the most solid consolations in adversity, with the most joyful prospects in a world to come. I found in the New Testament a religion suited for every nation, for every form of government, for every age, for every country; nor is there, I think, any doctrine that can equal that which an enlightened reason builds upon the principles of Christianity. This religion, by assuring man of immortality, arms him with fortitude in affliction, enhances his every temporal enjoyment by the certain hope of a future and better estate, enables him to look at death as his natal hour to a far more perfect life, and gives perfect satisfaction to the boundless desires of the human heart. Here, reverend Sir, is my sincere confession of faith, and my conceptions concerning the Christian religion; conceptions which could not but generate in me the

most ardent desires to be a member of the Christian church, in order to become a partaker of its great moral privileges. The change of my religion will, as you may imagine, unavoidably draw after it the loss of all my present means of subsistence among my nation, who will feel disposed to persecute me in every way they can.

No. II.

Jan. 17, 1817.

I now beg leave, Sir, to state to you briefly the views I entertain both of the Jewish and of the Christian religion. The Jewish religion* teaches her votaries a God, not as possessing the glorious attributes of love, universal compassion, but as a despot who dispenses his favours on those only who observe punctually a thousand arbitrary institutions and bodily exercises; who disregards all nations except that of the Jews, which are *exclusively* his peculiar people.

O how different is the character of the religion of Christ, which represents God, as he is indeed, as a God of love, compassion, and mercy. 1 John iv. 16. "God is love; and he that dwelleth in love dwelleth in God." John xiii. 35; Rom. xiii. 10. What lights for my understanding, what comforts for my heart! This it is indeed to have the image of God impressed upon our souls; this it is to be partaker of a divine nature (2 Pet. i. 4); this it is to be perfect even as our Father which is in heaven is perfect. The religion of Christ, and that alone, teaches the true worship of God; it shows that it consists not in any outward forms, but that those who will worship God, must do it in spirit and in truth. John iv. 21—24; John xvi. 8; Matt. v. 48; xv. 1—20; xxii. 36—40; and xxiii. 23—28.

Short as the contrast is, which I have now made between Judaism and Christianity, I assure you I could not make it without being deeply affected with the exalted character of the one, and with the errors and fallacies of the other; and my desire to forsake the one and to cleave to the other, becomes proportionably more ardent and lively. Believe these desires, dear Sir, by interceding for me with Christian friends, that I may be able not only to be baptized openly, but also to continue the study of Christ's religion: by God's help I shall endeavour to be worthy of the name which I am going to take upon me, and of the kind assistance for which I do so earnestly entreat your Christian benevolence.

I have now to inform you, dear Sir, of the case of a certain dear friend of mine. He is of like persuasion with myself, and burns to exchange superstitious Judaism for enlightened Christianity. I informed this my friend of the kindness with which you received me, and counselled him to lay his state of mind open to your participating heart. In his recommendation I can say with full conviction, that he is an intelligent and really learned man, and that he will be a valuable member and ornament of the church.

Yours, &c. &c.

* He means *modern Judaism*, founded upon the Talmud.

JUVENILE DEPARTMENT.

MEDITATIONS BY THE LATE S—— H——.

The following are some of the meditations of Miss S. H., of whom an obituary memoir was inserted in our last Number. The reader will recollect that they were penned by a young female only thirteen years of age. How forcibly does such a case as this illustrate the importance of the early instruction of youth in the great truths of the Christian Religion, and especially of making their tender minds familiar with the language of Holy Writ.

April, 1817.

"And they were both righteous before God, walking in all the commandments of the Lord blameless."

O that it could be said of me that I walked in all the commandments of the Lord blameless! O Lord, grant that I may walk in the right way—that I may go in the strait and narrow way that leadeth unto life—that I may be among the few that find it; and grant that not one of this family may go the broad and crooked way that leadeth to destruction. O that it could be said of every one of this family that they walked before the Lord blameless! Thy ways are ways of pleasantness; and all thy paths are peace. May I delight myself in thy ways of peace and pleasantness; may I walk for ever with the Lord, and delight myself in his ways! I do indeed wish to walk with God,

*"To have a closer walk with God,
A calm and heav'nly frame."*

May God Almighty hear my unworthy petitions, and answer them, for his dear Son's sake. Amen.

April 11.

"Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile."—John i. 47.

O, how blessed and happy must the man have been, of whom Christ said that! O that it could be said of me that I had no guile; but, alas! I am a guilty sinful creature, that must have been everlastingly lost, were it not for my ever-blessed Saviour, Jesus Christ, who died the just for the unjust, to bring sinners unto God; and if I believe in him, though I were dead, yet shall I live. O Lord God, give me thy Holy Spirit, and make me to see my vileness and guilt, that I may be more desirous of fleeing to Christ for refuge, to lay hold on him as all my salvation and all my desire; that I may see my great need of him to take away my guilt. Wash me white in the blood of the Lamb that was slain before the foundation of the world; grant that his blood may wash me clean. O grant that I may fly to thee for mercy and salvation: sinful as I am, that fountain can wash me clean, it can wash my guilt away: purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow; renew me unto repentance; wash me thoroughly from my sins, and purge

me from my iniquities. O may I be washed in the fountain opened for sin and uncleanness; may all my guilt be taken away! then shall I be without guile.

"There is a fountain fill'd with blood,
Drawn from Immanuel's veins;
There sinners, plung'd beneath that flood,
Lose all their guilty stains."

O that I, a guilty sinner, may lose all my guilty stains by being plunged in that fountain! Amen.

"The true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."—John iv. 23.

Do I worship right? Do I indeed worship God in spirit and in truth? Do I pray for things that I may consume them on my lusts? Have I ever knelt down, and only mocked God by so doing? If I have, God, who is full of compassion and mercy, forgive me. Blot out all mine iniquities, O my God; save me for thy dear Son's sake; pardon all my sins and cast my iniquities behind thy back: my sins and my iniquities remember no more; turn me, good Lord, so shall I be turned; give me a new heart, and renew a right spirit within me; and grant from this time forth I may worship thee in spirit and in truth. Amen.

"And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation, I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation."—Isaiah xii. 1, 2.

Thou hast taken away all thy wrath—thou hast turned thyself from the fierceness of thine anger. Turn us, O God of our salvation, and cause thine anger towards us to cease. Surely thy salvation is nigh them that fear thee. Behold, God is my salvation, I will trust and not be afraid: God is the saviour of all that believe in him; they need not fear, for in the Lord Jehovah is their strength; he is their strong tower, where they may run for safety; they need not fear what man can do unto them; the Lord will set him in safety from him that puffeth at him; God will be their deliverer, he will be their shield, the horn of their salvation, their high tower, their refuge, their Saviour; of whom, then, need they be afraid? They need fear no evil his rod and his staff they will comfort them; they shall joy in the God of their salvation. I will say continually, The Lord be praised. Unto the Lord will we give thanks, for he hath saved us from going down to the pit, for he hath found a ransom, even his Son, the Lamb that was slain from before the foundation of the world: he is all my salvation and all my desire. Amen.

April 6, 1817.

The text at Old St. George's on Easter Sunday.

"Then opened he their understanding to understand the Scriptures, and said unto them, It is written, And thus it behoved Christ to suffer and to rise from the dead the third day, and that re-

penitance and remission of sins should be preached in his name among all nations."—Luke xxiv. 25, 26.

May Christ open my understanding to understand the Scriptures, for they are able to make me wise unto salvation, if he give me faith to believe them. May Christ's death and resurrection save my soul from hell; for through his blood alone I can be saved; and though I am as great a sinner as any in the world, yet if I fly to him I shall be saved, if I believe he is able and willing to save to the uttermost all that come unto him by faith. O, grant that all of this family may be found of him in faith: grant that not one of them may be lost!

"O may we all be found that day,
With those that Jesus shall confess:
When heav'n and earth shall flee away,
The Lord will yield us happiness."

And grant that my dear mamma may be able to say at the last day, "Here am I, Lord, and the children which thou hast given me—here are the children which thou hast given me, and not one of them is lost." May we all be washed and made white in the blood of the Lamb that was slain from before the foundation of the world; may we all be found, not having our own righteousness, which is of the law, but that which is by the faith of Christ: also may thy word cover the earth as the waters do the sea-shore: may thy name be preached unto all people under the sun; and may the knowledge of the Lord cover the earth as the waters do the sea! May many be turned to righteousness! Hear and answer my unworthy petitions, O Lord, I beseech thee, and may I be the Lord's for ever!

April 7, 1817.

Wrote this on Easter Monday, on my having been again permitted to attend the house of God the day before.

O Lord, I most heartily thank thee for the privilege thou gavest me yesterday, of which I have been so long deprived, of going to church. Grant, I pray thee, that I may continue to do so till I am on my death-bed, and may what I hear sink deep into my heart!

SECOND ANNIVERSARY

Of the Female Union Society for the promotion of Sabbath Schools.

On Wednesday, the 8th April 1818, the *Female Union Society for the promotion of Sabbath Schools* celebrated their second anniversary in the Rev. Dr. MASON's church in Murray-street.

Upwards of three thousand scholars, from six to sixty years of age, were present, who, together with the teachers, and the numerous spectators assembled to witness the interesting scene, filled the church to overflowing at an early hour.

The Rev. Mr. MACLAY, of the Baptist church in Mulberry-street, opened the meeting with prayer; after which the Rev. Mr. MILNOR

Rector of St. George's Chapel, read the Annual Report. The Rev. Mr. BLATCHFORD, of the Presbyterian Church in Orange-street, delivered an excellent address to the audience, superintendents, and teachers. The coloured adults then sung an appropriate hymn; which was followed by a very pathetic and edifying address to the scholars from the Rev. Mr. MATHEWS, of the Reformed Dutch Church in Garden-street. The teachers and children then sung a hymn. At the close of the exercises a prayer was offered up by the Rev. Mr. MATHEWS, and the benediction pronounced by the Rev. Mr. MILNOR.

Notwithstanding the crowded state of the house, the greatest order and decorum prevailed throughout the whole; for which much credit is due to the several superintendents and teachers, who displayed great judgment in their arrangement of the different schools in classes, and were indefatigable in their attention to cause the strictest propriety of behaviour to be observed by the various groups under their respective charges.

The spectators appeared highly gratified, and some shed tears, at the view of so many fellow immortals raised from the depths of intellectual and moral degradation, and partaking of those means of instruction which are so well calculated to fit them for usefulness and respectability in life, and, with the Divine blessing, to prepare them for endless felicity in the world to come.

REPORT, &c.

In every undertaking which may be important and novel, a happy commencement is highly gratifying. The first Annual Report of the Female Union Society for the promotion of Sabbath Schools afforded matter of congratulation in this respect. All the objections urged against this beneficent system vanished before the truth of experiment, and a prospect was opened (if perseverance in the arduous undertaking could be depended upon) of great benefit to the rising generation, in moral and religious improvement. Perseverance might be doubted by many, as unlikely on the part of the teachers, and the taught.

To behold the youth of our country devoting themselves zealously to the instruction of the untaught child and ignorant adult, was delightful to the philanthropic mind; but the too ready suspicions of some might be heard, "Will these young people persevere?"

On the second anniversary of our Society, your Committee have the cheering information to communicate, that Teachers and Scholars have persevered; and improved in so great a degree as they think nothing short of a Divine blessing attending this Institution could have enabled them to do.

Since the benign system of Sabbath School teaching has been pur-

sued by the Union Societies, and others in this city, the reformation in our streets must be apparent to every one who walks out on the morning of the Lord's day. Where now are those groups of idle children who formerly met to profane the Sabbath and take God's name in vain? All is now still.—You will find them crowding round the humble unobserved Sabbath School Teacher, who is patiently labouring to teach them to read that *book* which is able to make them wise unto salvation. And when the inhabitants of our city are warned by "the church-going bell" to "go up to the house of the Lord and give thanks in the great congregation," here and there numerous trains of young immortals, headed by their teachers, may be seen hastening with cheerful feet to learn the will of God. Nor is the change less observable during the week: the feelings of the humane are now seldom wounded by the sight of shivering little wretches crying at their doors for the refuse of their tables. The female associations have "covered these naked with a garment." Their teachers have taught them to respect themselves, "that idleness covereth a man with rags;" and, in numerous instances, have placed them in situations where they may become useful members of society.

To afford you a full view of the many advantages attendant on your exertions would be impracticable within the limits of an Annual Report. The following extracts will give you a summary account of the schools connected with this Institution.

SCHOOL NO. 1.

The Superintendent and Teachers of School No. 1, report, that the present number of scholars is 133, of whom 69 are white children, 29 coloured do. and 35 coloured adults. They are divided into 11 classes, 6 of which are Bible classes. During the last year one from the alphabet, five from the 2d class, and eight from the 3d class, have advanced to reading the Bible. In the Bible classes the scholars commit to memory from ten to ninety answers of catechism, and from six to thirty-one verses of Scripture every week. A coloured adult who commenced with her letters, in one lesson recited nine answers in catechism, six verses of hymns, and forty-eight verses of the 5th chapter of the Gospel of Matthew. During the last six months 121 chapters in the Bible have been committed to memory by the scholars. The greatest number learned by one individual is 17 chapters. Three girls have taken handsome leave of the school; from the parents of two of them the Superintendent received notes of thanks.

During the past year our Pastor has attended one examination of the school, and delivered three addresses. About two months since, the teachers of the male and female schools attached to Dr. Romeyn's church, and those of the middle Dutch church, united with us in establishing a prayer meeting for teachers and scholars, to which their parents and friends were invited. We have met once a fortnight; our ministers generally attend, and deliver appropriate addresses. Many were deeply affected during the solemn address delivered on the last occasion.

One coloured adult has made a profession of religion since our last report. There are many others who appear earnestly desirous to obtain an interest in Christ, and we think the prayer meeting alluded to above has been the means of deepening serious impressions on the minds of many. The mother of one of the scholars made this remark to the Superintendent—"Every mother who has children in the school ought to come with them here; and I am sure if they were to come once, they would never wish to be absent."

SCHOOL NO. 2.

Various emotions fill our breasts in presenting our Second Annual Report. She who superintended our school at its commencement is now, we trust, a glorified saint. Great has been our loss, but infinitely greater her gain: of her it may truly be said, she "fought a good fight; she has finished her course; she has rested from her labours, and her works do follow her." Long will we mourn her loss; for she has left a vacancy not easily filled. Oh, that her mantle might cover us, and the same spirit which animated her remain with us!

During the past year 103 have been admitted, of whom 4 are white adults and 45 children, 40 coloured adults and 14 children; about 65 statedly attend, and in general deserve our commendation for seriousness and good behaviour, both in school and in the house of God: the regular number of teachers is eleven. Twenty-two have advanced from the 1st card to reading in the Bible, and have committed to memory different catechisms; 99 chapters in the Bible, and 480 hymns have been recited. Four have, we humbly trust, been savingly united to Christ—one, a girl aged 14, has made a public profession of her faith. At the request of some of the children a Mite Society has been formed for the education of a heathen child, and we cannot but rejoice in this, as it opens to our view another field of glorious anticipation. The prayer meeting established last quarter for the teachers and scholars, with their parents and friends, continues to be well attended, and another has been formed, which meets on the Sabbath once a month after the services of the sanctuary; in both of which the male school attached to the same church unites with us.

SCHOOL NO. 3.

During the year, 3 white and 24 coloured adults, and 50 children have been admitted: 84 may be considered scholars, and are divided into 15 classes, 6 of which read the Bible. They are instructed by one Superintendent and 15 teachers; only 3 have advanced from the first lesson to reading.

As it regards the moral and religious state of the school, we have animating hopes. While it becomes us to say—"Lord, what is man that thou art mindful of him?" we would magnify his holy name with those into whose "mouths he has put a new song," "even praise to our God." Three teachers and one scholar, on the 2d Sabbath of

March, joined the communion of Dr. Romeyn's church. Several of the adults, we confidently hope, are at the Gospel pool, and will in the Lord's good time receive strength to step in.

One hundred and thirty-two chapters of Scripture have been committed to memory. Frances B——, an African who lives at service, committed 40 of the chapters.

A Cent Society has lately been formed for the education and maintenance of a Hindoo girl, to be named after the First Directress of this Institution.

SCHOOL NO. 4.

The school at present consists of one Superintendent, 18 Teachers, and 104 scholars; of these, 26 are white children, 63 coloured adults, and 15 coloured children. Three women above the age of fifty, who commenced with the alphabet, have committed to memory the whole of Brown's catechism, 52 hymns, and the ten commandments, by spelling every word.

Another coloured adult has been received into full communion in the Reformed Dutch Church, and we add with pleasure, that those reported last year walk consistently with their profession.

We have three Bible classes: the scholars in two of them have committed to memory 280 chapters in the Old Testament with M'Dowell's questions. The third class has been formed but three months, in which time they have committed 12 chapters, with the questions, hymns, and catechism.

The remainder have committed 822 hymns, Brown's, Watts', Historical, and the Shorter Catechisms with proofs. Twenty have been brought from their letters to read in the Bible.

SCHOOL NO. 5.

Seventy-two scholars have been admitted, 34 now attend regularly, viz. 11 white adults, 10 coloured do. and 13 children. The school is under the direction of one Superintendent and 6 Teachers. Many have advanced from the first lesson to reading in the Bible, and have committed to memory various catechisms, hymns, and portions of Scripture. One coloured girl aged 15 has learned one Psalm and twelve chapters in the New Testament. Besides the books furnished by the Society, we have received 16 catechisms with Scripture proofs, from our pastor, the Rev. R. B. E. McLeod.

SCHOOL NO. 6.

The number admitted during the last year is 273; 210 are reckoned scholars, viz. 14 white adults, 102 do. children, 40 coloured adults, 54 do. children: 88 have advanced from letters to reading, some to the Bible and Testament, and others to the collective lessons. The progress of the white adults is in general slow; one is worthy of notice: C. M. whose anxiety to acquire knowledge is so great, that since the 15th of February she has lived at service with no other remuneration than the privilege of attending Sunday School. She has

attended three months, and now begins to read. 9462 texts of Scripture, and 8451 answers in catechism, have been committed to memory; also Watts' Divine Songs, Hymns, and Scripture cards; 16 of our pupils have subscribed for Bibles, 13 for Prayer-Books, and 6 for Hymn Books. Two have apparently received spiritual benefit, and after conversation with our beloved Pastor and Spiritual Guide, have been admitted to the communion of the church. Great reason indeed have we, who are attached to this part of the Lord's vineyard, to rejoice for what he has done for us, in inclining the hearts of so many of those, who are engaged in this profitable work, to seek Jesus as their only hope, and rely on his gracious promises for mercy and forgiveness.

Seventeen of our teachers, since the commencement of the school, have made a public profession of their faith, and have joined the communion of St. George's church.

(To be concluded in our next.)

ADDRESS TO YOUTH.

I may be addressing some young person, or even some farther advanced in life, who can bring to recollection some interesting transactions, perhaps

"The son of parents pass'd into the skies."

Recal this morning to your remembrance the scene to which your memory never adverts without exciting peculiar emotions. In that room well known to you—in that spot never to be forgotten by you, there a father sat, and held the word of God. The group was assembled around, and you were one. It was the still and sacred evening of a Sabbath. The truths of Scripture were brought to your remembrance—their importance urged upon your conscience. Then you knelt to pray. What blessings were entreated for you!—how fervently prayed the pious spirit that God would dwell in this house, and, when he was no more, would be the God of his seed after him; do you remember the last time when you so met? do you remember the last family prayer? Perhaps you do, and did not anticipate that it would be so soon succeeded by the long farewell; but you were soon after summoned to attend him on his dying bed:—you received the dying charge, and closed the eyes to which the spirit ceased to give animation. My dear friend, whosoever you are, you must meet that affectionate parent again—you will meet him before the throne of the Judge. What account will you have to give? What improvement have you made of privileges such as but few have possessed?

Perhaps, my young friends, some of you are adverting to those domestic duties, not as the scenes of former, but of present days. Happiness is your lot!—the "lines have fallen to you in pleasant places." You have parents, like Zacharias and Elizabeth, "walking in all the ordinances of the Lord blameless." Together you come "to the house of God, with the voice of joy and praise;" and together you

return to make the truths you have heard the topics of conversation, and the occasions of prayer. Happy family ! far more dignified and blessed than if you resided in a palace whence God was excluded. But have you ever adverted to the consequences which these privileges involve ? How will you stand in the day of account ? Will you then be a family united or separated ? Will you then see your parent near or afar off ? Will you reside for ever together, or for ever apart — wide as the extremes of heaven and hell ? [*Youth's Mag.*

DEATH OF OBOOKIAH.

Extract of a letter from a lady in Connecticut to her friend in Boston, dated Feb. 21st.

I have just been to Cornwall, to attend the funeral of the lamented Obookiah. He is not to return to Owyhee ; but God has taken him to heaven. He was ripening for the latter, while we thought it was for a mission to the heathen. But we trust his death is to be made a mean of as great a sum of good as a long life of usefulness might have been. His deportment in sickness and death has been of the most marked kind. Perhaps he came here to teach Christians how to die.—His heart, however, has constantly burned with an ardent desire to return to Owyhee, and on the day of his death, (though through the whole of it heaven seemed open to his view,) he several times burst into tears, remembering his native island and perishing brethren, to whom he had hoped to carry the news of the Gospel. Still he continually thought that God will do right, and that it was better for him to depart and be with Christ. He sent a note the Sabbath previous to his death, " beseeching that he might be spared to carry the Gospel to Owyhee, but that whether he lived or died God might be glorified." He addressed a great deal of conversation to his brethren, and took leave of them all with the greatest affection and composure. Thomas was his bosom companion ; they expected to go home together ; they were continually praying and weeping together, and felt as though they could not be separated. " You will not go with me to Owyhee now," said Thomas to him, " and I cannot go alone." Henry put his hand before his eyes, and appeared in prayer ; he then looked at Thomas, and both burst into tears. When he was dying, the other youths hung upon each other's necks, being overwhelmed with grief ; but at that moment Thomas was raised above it, and did not shed a tear ; he seemed transported with heavenly views. Henry departed in perfect peace ; he had no struggles ; and the attendants said the smile on his countenance surpassed any thing they had seen. I saw the heathen youths stand around to take leave of the remains of their beloved companion ; I was struck with the dignity and affliction they manifested. I told Thomas he must not be discouraged, for perhaps God meant to do all that by him which we expected of Henry. " Yes, (said he,) I wish to stay and do God's work ; but I shall not see Henry in these streets again ; there he walks in the streets of the New Jerusalem !" On entering the burying-ground the anthem was sung, ' Blessed are the dead who

die in the Lord.' Some of the people said it seemed almost as though the earth shook with the presence of God. Mr. Dwight made a short address at the grave. Mr. Beecher's sermon upon the occasion was upon the Providence of God, "Clouds and darkness are round about him, but justice and judgment are the habitation of his throne." Some memorandums of Henry's conversation were read, and the whole scene was one of the most interesting a people are ever called to witness. Mr. Beecher remarked, that if the churches of New-England had chartered a ship to go to Owyhee and bring Obookiah that he might be converted and die as he has, they would be amply recompensed.—"Who will say he has done *too much for him*?—who would wish to take back the prayers he has offered for him, the alms he has given, or rob heaven of its joy at his conversion and triumphant entry, or Henry of his crown?" [Bost. Recorder.

On last Saturday afternoon, (28th March,) we had the pleasure of witnessing about *eighty* children assembled in Mr. Crowell's school-room in Southwark, for the purpose of forming themselves into a "*Male*" and a "*Female Juvenile Society auxiliary to the Female Domestic Missionary Society of Philadelphia.*" The Rev. Dr. Ely being present by invitation, the meeting was opened by him with prayer and a short and appropriate address; after which, agreeably to constitutions which had been previously subscribed to by those present, each association proceeded to elect their officers.

The constitutions of these Societies require that each member contribute 50 cents a year in quarterly payments of 12 1-2 cents; and the money when collected be paid to the Treasurer of the Society to which these are auxiliary. Their annual meetings, when their report will be read and their officers chosen, is statedly on the last Saturday in March; and their meetings for worship, at which it is expected the parent Society's Missionary will attend, are to be held (unitedly) on the last Saturdays in April, June, August, October, December, and February. [Rel. Rem.

A society composed of about 12 young ladies, in Connecticut, have met for two years on Saturday afternoons in summer, and one evening in a week in winter, to work in aid of missionary purposes. They have been able to sell their work, and have received for the various articles the sum of seventy dollars, exclusive of the commissions which they paid to a shopkeeper for transacting their business. This industry is worthy at least of imitation. [Bost. Recorder.

It appears by statements with regard to a revival of religion which a few months past took place in Brandon, Vt. that about two hundred persons are believed to have been subjects of the renovating power of the Holy Spirit, 94 of whom were added to the Congregational, and the remainder principally to the Methodist, and Baptist churches in that place. [Rel. Rem.

FOR THE CHRISTIAN HERALD.

A general revival in my congregations of Hackensack and Schraalenburgh, New-Jersey, which, under the smiles of the great Bishop of Souls, progressed for several years, and afterwards became stationary, had finally suffered considerable declension. Our churches on the Lord's day and private lectures continued, indeed, to be well attended; and we still enjoyed the droppings of the sanctuary in a few solitary cases of hopeful conversion; but that life and fervour of religion which had for such a length of time gladdened the hearts of the pious, had abated; professors became relaxed in their wonted zeal, and in a measure conformable to the world; praying societies, though continued, yet apparently languished. But in the beginning of last autumn things began to put on a more encouraging appearance. We witnessed an increasing attention, and the people often deeply affected under sermons and lectures. Several instances of serious conviction and earnest inquiry have occurred during the winter. The work has not been rapid. At present, however, it seems to spread. Towards the latter part of March, and a few days previous to our communion, twenty-three were admitted—a much larger number than usual. All gave evidences of a saving change. Since that period several more have become seriously impressed. Thus we hope the day-spring from on high is again about to visit us.—Blessed be the name of the Lord.

The above statement appears in the Herald at the request of brethren in the city of New-York, whose names could not be mentioned by my informant, said to be members of Dr. Romeyn's congregation; doubtless friends to experimental godliness, who, I trust, will unite their prayers with those of their humble servant.

SOLOMON FRÆLIGH.

Schraalenburgh, April 7, 1818.

SERMON OF THE REV. DR. THOMAS CHALMERS,

Delivered in Glasgow, Scotland, on the day of the funeral of H. R. H.

THE PRINCESS CHARLOTTE OF WALES.

An event which blighted the fondest, the proudest hopes of a nation, by suddenly crumbling into dust the fairest idol of its desires, respecting the succession to its throne, afforded too important a lesson on the uncertain tenure of earthly possessions, and of the vanity of human expectations, not to be improved by those whose duty it is to apply such signal visitations of Divine Providence to the consciences of the people by whom they are experienced.

Among the numerous discourses delivered on that affecting occasion, which have been published, that of the learned, eloquent, and pious Pastor of the Tron Church in Glasgow appears to hold a dis-

tinguished place. It was composed on a short notice received by the author at a distance from home. Though it does not display all that originality of thought and expression with which the maturer productions of this great pulpit orator abound, yet it has some of the touches of his masterly genius, much of that glowing and impressive eloquence which characterizes his popular discourses, and much of it is of so general an application as to make it not less useful and interesting on this side of the Atlantic, than to the people for whose immediate benefit it was intended.

In his exordium, after some prefatory remarks, the eloquent author thus introduces the subject which furnished the occasion of his address.

Oh! how it tends to quiet the agitations of every earthly interest and earthly passion, when Death steps forward and demonstrates the littleness of them all—when he stamps a character of such affecting insignificance on all that we are contending for—when, as if to make known the greatness of his power in the sight of a whole country, he stalks in ghastly triumph over the might and the grandeur of its most august family, and singling out that member of it on whom the dearest hopes and the gayest visions of the people were suspended, he, by one fatal and resistless blow, sends abroad the fame of his victory and his strength, throughout the wide extent of an afflicted nation. He has indeed put a cruel and impressive mockery on all the glories of mortality. A few days ago, all looked so full of life, and promise, and security—when we read of the bustle of the great preparation—and were told of the skill and the talent that were pressed into the service—and heard of the goodly attendance of the most eminent in the nation—and how officers of state, and the titled dignitaries of the land, were charioted in splendour to the scene of expectation, as to the joys of an approaching holiday—yes, and we were told too, that the bells of the surrounding villages were all in readiness for the merry peal of gratulation, and that the expectant metropolis of our empire, on tiptoe for the announcement of her future monarch, had her winged couriers of dispatch to speed the welcome message to the ears of her citizens, and that from her an embassy of gladness was to travel over all the provinces of the land; and the country, forgetful of all that she had suffered, was at length to offer the spectacle of one wide and rejoicing jubilee. O Death! thou hast indeed chosen the time and the victim, for demonstrating the grim ascendancy of thy power over all the hopes and fortunes of our species!—Our blooming Princess, whom fancy had decked with the coronet of these realms, and under whose gentle sway all bade so fair for the good and the peace of our nation, has he placed upon her bier! And, as if to fill up the measure of his triumph, has he laid by her side that babe, who, but for him, might have been the monarch of a future ge-

neration; and he has done that which by no single achievement he could otherwise have accomplished—he has sent forth over the whole of our land, the gloom of such a bereavement as cannot be replaced by any living descendant of royalty—he has broken the direct succession of the monarchy of England—by one and the same disaster, has he wakened up the public anxieties of the country, and sent a pang as acute as that of the most woful domestic visitation, into the heart of each of its families.

The author, in the first branch of his discourse, treats of “the duty that subjects owe to their governors;” which he illustrates with his usual ingenuity, and applies to the most salutary purposes.

He then inculcates the lesson, “that under every fear and every difficulty, it is the righteousness of the people alone which will exalt and perpetuate a nation.” Hence the importance of attending to the moral and religious education of the great mass of the people.

Under this head the author exhibits a most deplorable picture of the profanity and general depravity abounding in the city where he delivered his discourse. Would to God that such a picture had no resemblance to the state of the large towns and cities in this western world!—He then indicates the principal means which ought to be used to produce the remedy—the support and extension of the Gospel ministry. The concluding part of this sermon, especially that which so aptly and so truly exhibits the importance of the various ministrations of a faithful pastor, is so excellent, and of so useful a tendency, that we have considered it proper to insert it entire.

And when the seventh day comes, where, I would ask, are the efficient securities that ought to be provided against all those inundations of profligacy which rage without control through the week, and spread such a desolating influence among the morals of the existing generation?—Oh! tell it not in Gath, publish it not in the streets of Askelon—this seventh day, on which it would require a whole army of labourers to give every energy which belongs to them, to the plentiful harvest of so mighty a population, witnesses more than one-half of the people precluded from attending the house of God, and wandering every man after the counsel of his own heart, and in the sight of his own eyes—on this day, the ear of heaven is assailed with a more audacious cry of rebellion than on any other, and the open door of invitation plies with its welcome, the hundreds and the thousands who have found their habitual way to the haunts of depravity.—And is there no room, then, to wish for twenty more churches and twenty more ministers—for men of zeal and of strength, who might go forth among these wanderers, and compel them to come in—for men of holy fervour, who might set the terrors of hell and the

free offer of salvation before them—for men of affection; who might visit the sick, the dying, and the afflicted, and cause the irresistible influence of kindness to circulate at large among their families—for men, who, while they fastened their most intense aim on the great object of preparing sinners for eternity, would scatter along the path of their exertions all the blessings of order, and contentment, and sobriety, and at length make it manifest as day, that the righteousness of the people is the only effectual antidote to a country's ruin—the only path to a country's glory!

My next remark shall be founded on a principle to which I have already alluded—the desirableness of a more frequent intercourse between the higher and the lower orders of society; and what more likely to accomplish this than a larger ecclesiastical accommodation?—not the scanty provision of the present day, by which the poor are excluded from the church altogether, but such a wide and generous system of accommodation, as that the rich and the poor might sit in company together in the house of God. It is this Christian fellowship which, more than any other tie, links so intimately together the high and the low in country parishes. There is, however, another particular to which I would advert, and though I cannot do so without magnifying my office, yet I know not a single circumstance which so upholds the golden line of life amongst our agricultural population, as the manner in which the gap between the pinnacle of the community and its base is filled up by the week-day duties of the clergyman—by that man, of whom it has been well said, that he belongs to no rank, because he associates with all ranks—by that man, whose presence may dignify the palace, but whose peculiar glory it is to carry the influences of friendship and piety into cottages.

This is the age of moral experiment, and much has been devised in our day for promoting the virtue, and the improvement, and the economical habits of the lower orders of society. But in all these attempts to raise a barrier against the growing profligacy of our towns, one important element seems to have passed unheeded, and to have been altogether omitted in the calculation. In all the comparative estimates of the character of a town, and the character of a country population, it has been little attended to, that the former are distinguished from the latter by the dreary, hopeless, and almost impassable distance at which they stand from their parish minister. Now, though it be at the hazard of again magnifying my office, I must avow, in the hearing of you all, that there is a moral charm in his personal attentions and his affectionate civilities, and the ever-recurring influence of his visits and his prayers, which, if restored to the people, would impart a new moral aspect, and eradicate much of the licentiousness and the dishonesty that abound in our cities. On this day of national calamity, if ever the subject should be adverted to from the pulpit, we may be allowed to express our riveted convictions of the close alliance that obtains between the political interests and the religious character of a country. And I am surely not out of place, when, on looking at the mighty mass of a city population,

I state my apprehension, that if something be not done to bring this enormous physical strength under the control of Christian and humanized principle, the day may yet come when it may lift against the authorities of the land its brawny vigour, and discharge upon them all the turbulence of its rude and volcanic energy,

Apart altogether from the essential character of the Gospel, and keeping out of view the solemn representations of Christianity, by which we are told that each individual of these countless myriads carries an undying principle in his bosom, and that it is the duty of the minister to cherish it, and to watch over it, as one who must render at the judgment-seat, an account of the charge which has been committed to him—apart from this consideration entirely, which I do not now insist upon, though I blush not to avow its paramount importance over all that can be alleged on the inferior ground of political expediency, yet, on that ground alone, I can gather argument enough for the mighty importance of such men, devoted to the labours of their own separate and peculiar employments—giving an unbewildered attention to the office of dealing with the hearts and the principles of the thousands who are around them—coming forth from the preparations of an unbroken solitude, armed with all the omnipotence of Truth among their fellow-citizens—and who, rich in the resources of a mind which meditates upon these things and gives itself wholly to them, are able to suit their admonitions to all the varieties of human character, and to draw their copious and persuasive illustrations from every quarter of human experience. But I speak not merely of their Sabbath ministrations. Give to each a manageable extent of town, within the compass of his personal exertions, and where he might be able to cultivate a ministerial influence among all his families—put it into his power to dignify the very humblest of its tenements by the courteousness of his soothing and benevolent attentions—let it be such a district of population as may not bear him down by the multiplicity of its demands; but where, without any feverish or distracting variety of labour, he may be able to familiarize himself to every house, and to know every individual, and to visit every spiritual patient, and to watch every death-bed, and to pour out the sympathies of a pious and affectionate bosom over every mourning and bereaved family. Bring every city of the land under such moral regimen as this, and another generation would not pass away, ere righteousness ran down all their streets like a mighty river. That sullen depravity of character, which the gibbet cannot scare away, and which sits so immovable in the face of the most menacing severities and in despite of the yearly recurrence of the most terrifying examples,—could not keep its ground against the mild but resistless application of the Christian ministry. The very worst of men would be constrained to feel the power of such an application. Sunk as they are in ignorance, and inured as they have been from the first years of their neglected boyhood, to scenes of week-day profligacy and Sabbath profanation

—these men, of whom it may be said that all their moralities are extinct, and all their tenderness blunted—even they would feel the power of that reviving touch, which the mingled influence of kindness and piety can often impress on the souls of the most abandoned—even they would open the flood-gates of their hearts, and pour forth the tide of an honest welcome on the men who had come in all the cordiality of good-will to themselves and to their families. And thus might a humanizing and an exalting influence be made to circulate through all their dwelling-places: and such a system as this; labouring as it must do at first, under all the discouragements of a heavy and unpromising outset, would gather, during every year of its perseverance, new triumphs and new testimonies to its power. All that is ruthless and irreclaimable, in the character of the present day, would in time be replaced by the softening virtues of a purer and a better generation. This I know to be the dream of many a philanthropist: and a dream as visionary as the very wildest among the fancies of Utopianism it ever will be, under any other expedient than the one I am now pointing to: and nothing, nothing within the whole compass of nature, or of experience, will ever bring it to its consummation, but the multiplied exertions of the men who carry in their hearts the doctrine, and who bear upon their persons the seal and commission of the New-Testament. And, if it be true that towns are the great instruments of political revolution—if it be there that all the elements of disturbance are ever found in busiest fermentation—if we learn, from the history of the past, that they are the favourite and the frequented rallying-places for all the brooding violence of the land—who does not see that the pleading earnestness of the Christian minister is at one with the soundest maxims of political wisdom, when he urges upon the rulers and magistrates of the land, that this is indeed the cheap defence of a nation—this the vitality of all its strength and of all its greatness?

And it is with the most undissembled satisfaction that I advert to the first step of such a process, within the city of our habitation, as I have been now recommending. It may still be the day of small things; but it is such a day as ought not to be despised. The prospect of another church and another labourer in this interesting field, demands the most respectful acknowledgment of the Christian public, to the men who preside over the administration of our affairs; and they, I am sure, will not feel it to be oppressive, if, met by the willing cordialities of a responding population, the demand should ring in their ears for another, and another, till, like the moving of the spirit on the face of the waters, which made beauty and order to emerge out of the rude materials of creation, the germ of moral renovation shall at length burst into all the efflorescence of moral accomplishment—and the voice of psalms shall again be heard in our families—and impurity and violence shall be banished from our streets—and then the erasure made, in these degenerate days, on the escutcheons of our city, again replaced in characters of gold, shall tell to every stranger, that Glasgow flourisheth through the preaching of the Word.

And though, under the mournful remembrance of our departed Princess, we cannot but feel, on this day of many tears, as if a volley of lightning from heaven had been shot at the pillar of our State, and struck away the loveliest ornament from its pinnacle, and shook the noble fabric to its base; yet still, if we strengthen its foundation in the principle and character of our people, it will stand secure on the deep and steady basis of a country's worth, which can never be overthrown. And thus an enduring memorial of our Princess will be embalmed in the hearts of the people, and good will emerge out of this dark and bitter dispensation, if, when the judgments of God are in the earth, the inhabitants of the world shall learn righteousness.

FEMALE EXERTIONS IN THE BIBLE CAUSE.

By recent communications from Liverpool, (England) it appears, that Mr. Charles S. Dudley, a distinguished member of the society of Friends, had lately been there on a mission from the British and Foreign Bible Society, for the purpose of exciting attention to its interests, and organizing plans for a more extended co-operation in advancing its objects. By animated and eloquent addresses, delivered frequently to crowded audiences, he has roused, especially among the females, a zeal and activity in that cause far surpassing anything of the kind before known among them. The city has been divided into eight districts, in each of which a Female Bible Association has been formed, connected with the Female Branch Society of that place. In February last, nearly five hundred ladies were constantly engaged in going about the city, for the purpose of ascertaining who among the needy were in want of the precious volume, obtaining penny-a-week subscriptions, and other contributions, and distributing the Scriptures among the destitute. One lady, a Cash Secretary, is mentioned, who visits regularly *ninety* families a week in her district, and does all the writing necessarily connected with that office.

When we recollect that it was the example of the *females in this country* which contributed in a great degree to enkindle the emulous ardour for the promotion of the Bible cause, which resulted in the formation of the *Liverpool Female Bible Society**, and which is now become so conspicuously active in advancing its beneficent designs, we cannot but hope that the benevolent females here will derive new encouragement to persevere in their useful labours, and be stimulated by the zeal of their Christian sisters on the other side of the water, to redouble their diligence in the important work in which they are embarked.

* For an account of the formation of the Liverpool Female B. S. see vol. 3, p. 81, of the Christian Herald, and for a Speech of C. S. Dudley, at a meeting of the Southampton B. S. see same vol. p. 151.

ANNUAL REPORT OF THE ORPHAN ASYLUM SOCIETY OF N. Y.

The season has again arrived at which the subscribers and patrons of the "Orphan Asylum Society" require from its board of direction an account of their proceedings since the last anniversary meeting.

In reviewing the past year, they find liberality and kindness have so rapidly succeeded every occasion of anxiety, that gratitude prompts them to express their sense of obligation to those friends who have strengthened their hands in the arduous and interesting duties allotted them, before they can enter on the usual business of their Report.

During the last winter, when prejudice seemed to operate against most other charitable associations, this Institution was exempt from the general suffering: for in this community no adventitious influence can subdue the spirit of benevolence which the cries of the orphan will always awaken. The friends of the fatherless are ever watchful of their distresses; nor do they wait to ascertain the expediency of feeding and comforting those whom Providence has thrown dependent on their bounty.

In the month of February the Board found it necessary to remove from the New-York Alms House eleven children, whose claims on their care could not be rejected; although at this time they had not one dollar in the treasury to provide for the numerous wants of 122 children. The remembrance of former mercies excited further hopes of aid; and with unshaken confidence in the promise of HIM "without whom nothing is strong," they have been supported until this time without greater difficulties than are incident to all associations of this kind. And here it may not be improper to lament, that the honourable the Corporation have never been prevailed on to extend even a small share of that patronage to this Society which it might seem to claim from them, and for which they have been repeatedly solicited. Let it be remembered, that a vast number of the children have been actually removed from their care to the Asylum; and all must eventually have been a charge on them, without the refuge here afforded. It is not, however, the object of the Trustees to complain of not having the sanction of that honourable body, which would be so flattering, but to be thankful for benefits received from their friends.

There are now 123 children at the Asylum, besides one infant at nurse out of the house. 36 have been admitted since the last report; 25 placed in respectable families, with mechanics, &c. and two have died.

The expenditures of the last year have been unusually great, from the necessity of finishing a large room in the garret, for the further accommodation of the children; paving the yard, rebuilding the fences, porch, &c.

The public will recollect that this Institution is to live by their means; that it is a monument which will bear the record of their "love of the brethren" to future ages. To rescue these little immortals from the danger of ruin, and to rear them for a brighter inheritance

is of itself a sufficient incitement to those who have entered on its duties, to go on with confidence. But when to this is added the comfort which more matured virtue derives from this source, every parent, it is hoped, will feel the obligation of furthering this work.

The spirit of many a pious, widowed mother, has been comforted with the hope of this Asylum for her children, while impatient to join the company of the faithful, it still lingered, to find some assurance of protection to those innocents, for whom the dying agonies seem protracted.

The death bed of old age too, has been spoiled of half its anguish, by the kindness of this society; when the children of the third and fourth generation have no more to fear from the removal of their last relative, and the devout aspirations of the dying have been breathed for their benefactors.

The Board feel assured, it is only necessary to read the Treasurer's account, which will express their wants, and to say they wait for the relief, which it will be found is necessary to the support of these children, now pleading in their own behalf. They need no other advocate—so large a number of helpless orphan children—members of the same family, heirs of the same promises—never yet were disregarded by a Christian people; nor do we fear for this groupe. We know that these infants will find in every humane breast the friends we seek for, and we will, therefore, only urge the precept of the apostle, "God loveth a cheerful giver."

By order of the Board,

L. W. OGDEN, Secretary.

By the Treasurer's Account it appears, that the expenses of the Asylum, ordinary and extraordinary, from April 1817, to April 1818, amounted to \$5433.37; and that the receipts during the same period, were as follows:

Amount of subscriptions	\$1877 25
do of private donations	1198 22
Annual grant of the Legislature	500 00
Proportion of School Fund	369 51
Box at the Asylum	5 38
Interest on six per cent. stock	140 47
do on Mrs. Loftus' Legacy	98 00
Cow and Calf sold at the Asylum	35 00
Collection in Presbyterian Church, in Cedar-street	423 00
Gentlemen of the New-York Forum	75 00
Young Ladies of Mrs. Byron's School	43 00
Arbitration Fees	82 00
Mr. George Riker, money recovered in Law Suit	500 00
Leaving a balance in the hands of the Treasurer, of	4 83
Out-standing debts	300 00

N. B. Mrs. Mary M'Crea left the Orphan Asylum a Legacy of \$250, which has been invested in six per cent. stock of the United States; also, Mr. John Van Blarcom left the Asylum a Legacy of \$500, and Mrs. Judith Bruce a Legacy of \$100, which have been invested in New-York city stock.

COMMUNICATED FOR THE CHRISTIAN HERALD.

On the 11th March, 1818, was ordained by the Presbytery of Champlain, the Rev. SAMUEL W. WHELPLEY, to the pastoral charge of the First Presbyterian Congregation in the town of Plattsburgh: and at the same time, the Rev. STEPHEN KINSLEY was installed Pastor of the Second Congregation in said town.

The whole of the exercises were performed in a very solemn and impressive manner. It is said by some aged and experienced Christians to have been one of the most interesting scenes they had ever witnessed.

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OBITUARY.

Died, in North-Carolina, on the 15th ult. the Rev. FRANCIS PRINGLE, Jr. Pastor of the Associate Church in Xenia, Ohio; and Secretary of the Bible Society there.

His declining health had obliged him to suspend his official duties last fall, and induced him to pass the winter months in the Southern States. There, the attentions of a brother, attached to him by more than common ties, ministered to his comfort, and soothed the last hours of his languishment. Nor was he a stranger, during his illness, to the succour and the solace of "a Friend that sticketh closer than a brother."

The people of his charge had proposed to him a voyage to Europe, as soon as his strength would permit, and generously offered to bear his expenses: but he has been called to go upon another journey, and to visit another land, where "the inhabitant shall not say I am sick;" where the weary heart finds its sweetest repose, the released spirit its noblest exercise. He was not unprepared for the summons. "Knowing in whom he had believed," he was entirely resigned to the divine will, and his latter end was peace. He had no rapturous anticipations, yet there was not a cloud to obscure his prospects.

—♦—
The Managers of the American Bible Society, at their meeting on the 19th day of March, 1818, adopted the following resolution, viz.

"That in ordinary cases occurring within the United States, it is inconsistent with the best interests of this Society to distribute the Bible *gratuitously*, except through the medium of Auxiliary Societies."

The Managers embrace the opportunity which this notice affords them, of recommending the formation of auxiliary societies in all those places where the inhabitants are destitute of the Bible.

However small these auxiliaries may be in the number of members, and unable to contribute, for the present, to the funds of the American Bible Society, they may still be the depositories and distributors of the Bibles which the Managers may deem proper to afford them gratuitously. By order of the Board,

JOHN B. ROMEYN,
Secretary for Domestic Correspondence.

THE CHRISTIAN HERALD.

VOL. V.]

Saturday, May 2, 1818.

[No. 3.

The smallest occurrences in the labours of a Missionary derive more than ordinary importance and interest from the very nature of his work, and the sublime motives which prompt him to the performance of it. To exchange one's country and connexions for a residence in a distant and strange land; to part with the endearments of long established friendships, and to give up the comforts and gratifications of a long cherished home and fire-side, is of itself a trial which our social nature cannot easily submit to: but, for one to bid adieu for life to all the enjoyments above mentioned; to take his life in his hand; to traverse the boisterous ocean, and penetrate into unknown wilds; often exposed to the ferocity of beasts of prey, and to the rapacity of barbarous nations; perhaps ignorant of their language or customs; for the sole purpose of promoting the good of his fellow-creatures, without the most distant view of any personal advantage of a temporal nature, manifests a self-denial, a courage, and a devotedness of soul, which nothing but Christianity can impart. Such fruits of its blessed spirit entitle those who exhibit them to the most affectionate sympathy of all who love the noble cause to which they are devoted; and we cannot but feel an interest in the minutest incidents of their lives and labours. The following account of part of a Journey in Caffraria, from the pen of a female Missionary, breathes throughout so much resignation, faith, and piety, that we trust it will be read with pleasure and edification.

CAFFRARIA.

Extract of a Letter from Mrs. E. Williams, wife of Rev. J. Williams, Missionary to the Caffres, written to her Sister in London, dated at Kat River, Aug. 7, 1817.

MY DEAR SISTER—Your very welcome, but long expected letter, dated March 30, 1816, I received Jan. 9, 1817, with great joy; for a packet of letters to us is as if we received a little fortune.

On the 15th of June we left Bethelsdorp; and on the morning of our departure we held a meeting for prayer; affectionately recommending each other to the care of God. My tongue cannot express the feelings of our hearts; but it was evident that there was a bond of union which could not easily be broken. While on our way, many spectators expressed their surprise that we ventured to go among such savages, thieves, and murderers, as the Caffres; and so far were the Boors from helping us, that we could not even purchase necessities of them for our journey. We left the colony on the 9th of July; and I think that if ever I entreated the presence of Christ with my whole heart, it was then: and, not only that we might safely cross the Great Fish River, but that he would go with us and bring us in safety to the destined spot.

The first night that we spanned out, we were not a little alarmed by the roaring of a lion and a wolf very near our waggon. This was the only time that I have heard the former, but the latter we hear almost every night. While I was writing these words I have heard him. I have seen the tracks of the elephants frequently, yet have not seen one of these animals; but I have seen the work which they

hād just done, for they tear up great trees by the roots, and turn them upside down.

We travelled in Caffre land three days before we saw a single creature, and then we met four Caffres who were hunting: till then we travelled at an uncertainty, as we had no guide. These men promised to conduct us to our journey's end; but rain came on, and they deserted us. The next day, for the trial of our faith and patience, one of our waggons broke down; and, being unable to repair it, we were under the necessity of leaving it, with part of our people and our few sheep. We were nine in number, with my little boy, who proceeded. We took with us a part of a sheep, which is all the meat we had. But in the evening Mr. W. shot a hart-beast. The flesh of this animal resembles young beef. This supported us all until the arrival of our sheep. Thus our heavenly Father supplied our temporal need. This appeared to me as clearly to be a gift from his compassionate hand, as if he had sent one of his ministering spirits and presented it to us.

Sometimes the only water we could procure was like soap-suds; but I can assure you, that this has gone down as sweetly as the best water in London.

July 13. This morning we journied again through a desert to us unknown. In the evening we were obliged to cross a ditch, where there was a most beautiful fountain (*spring*) which we called Gika's fountain. Here our oxen wanted to drink, and here we were set fast; the waggon lay on one side, and we were obliged to remain here two nights in consequence of the following day being the Lord's. This place appeared to me very dangerous on account of the elephants. In the first night Mr. W. got up, and looking out of the waggon, thought he saw an elephant about 40 yards from us. You will judge how great our alarm must have been; my chief concern was what would become of my child. Mr. W. rose, made a fire, and burned the grass, to keep it off; but whether there was an elephant or not, He who promises to be as a wall of fire round about those who fear him, preserved us.

On the 15th Mr. W. and the people removed the great stones which stopt us; after which our oxen went forward without difficulty, and a little before sunset we arrived at the appointed spot—the KAT RIVER. As soon as we arrived, we bowed our knees, and I trust our hearts also, to thank our God for his kindness in bringing us hither. We were accompanied by a few Caffres, who met with us the last day on the road, whose chief object was to get food and tobacco. After evening service to-day the Caffres went in every direction to pray. The valley echoed by their voices. This appeared very singular to me.—What induced them, I know not.

21st. Sabbath. We had a prayer-meeting soon after sunrise; I think God was with us of a truth. It was such a meeting as I had not known for a long time; nor did I expect to witness such an one in Caffre land, especially so soon. Mr. W. and myself were so overcome that we could not proceed with the service. We seldom

have divine service without one or another crying out under the word.

The first thing Mr. W. did was to build a house with rushes. It was begun July 24, and on the 2d of August we first slept in it. I cannot help observing here, that it was with much pleasure and thankfulness we reflected on God's goodness towards us. We had now got a roof over our heads; and we observed that if our old friends in M—— street could see us, it would do their hearts good. The house is 16 feet long, 14 wide, and 13 high. The front is brick; and we have a fire place, but I make little use of it, as the climate is so warm, that I am obliged to have my fire out of doors. We are here as much at home, and as happy as if we were in London, and had the best house in E. Place. This is of God, and glory be to his name!

The second thing Mr. W. did was to root up the thorns, and make a fence, that he might sow corn: but for want of rain it is yet unsown. The third operation was to make a garden; but in consequence of excessive heat and drought, all was burnt up, except a few beans and some Indian corn: these have been a great treasure to us, as we have little appetite for meat. Our live stock is, 4 cows, 4 calves, 30 breeding sheep, 3 hens, 5 chickens. The 4 cows give about as much milk as one English cow. I have a little churn, and make as much butter as we need.

You will probably have heard of the accident Mr. W. met with; but lest you should not I will state the particulars. On the 13th of December, he began a dam in the river; in the evening he had the misfortune to cut off about an inch of the fore-finger of his left hand, between two stones, except a small piece of the flesh, which he was obliged to cut off himself, as none of the people would do it for him. He was about a mile from the house when this happened, but he was enabled to walk home, and appeared cheerful. I perceived that he had hurt his finger, but had not the slightest idea that he had been so much injured. A few days after one of the natives brought the end of the finger and laid it on a chest before my eyes. I leave you to judge of my feelings. In a few days after Mr. W. wrote to Captain Andrews, who has some medical knowledge, to ask his advice. He told him it must come off, or mortification would ensue. We soon set off, and arrived at his post on the 28th. On the 30th, he went through the painful operation, which was performed by Dr. Mahary. For about five days the pain was extreme; but thanks be to God who giveth strength according to our day. We left the Colony on the 11th of January, and arrived here on the 13th, finding all safe, to our great comfort. This far exceeded our expectation; but He who has the hearts and hands of all wicked men under his control, preserved us and our property in the midst of thieves and murderers, who are under no restraint but that which is from above. Great praise belongeth unto God.

My dear partner's finger is now quite healed, and he has recommenced the dam. It is a great work; and I think it will not be completed under twelve months. Mr. W. has worked like a slave.

I feel persuaded, that you have the cause of God at heart; and to encourage you in your prayers, I shall briefly state the pleasing prospect we have at this place among the poor Caffres, with regard to number, attention, and perseverance.

The number residing here, including men, women and children, is 138. The general attendance on the Sabbath above 100, and on the week days 70. As to their attention, it is surprising. Mr. W. commenced teaching the alphabet to both children and adults on the 21st of July; the number then present being between 50 and 60. Since that time about 150 have learnt the alphabet; 12 can spell words of two syllables decently; and nearly all have learnt a most excellent little Dutch hymn. During divine service not a word is heard, nor a smile seen. As to their perseverance, they are not yet weary; but on the contrary are always ready whenever called upon to assemble. This makes it pleasant to be among them. We have great hope of one or two, that they are the subjects of divine grace, but time will prove the truth of this. There are many others who cry out under the word, but whether this proceeds from natural or divine influence, I cannot say. If it be of God it will continue. O! pray for us that God may give us a discerning spirit.

Among others there are two brothers of Jan Tzatsoo (the converted Caffre, sons of the chief, who accompanied them from Bethelsdorp.) They came here on a visit, and staid about a month. They threw their beads, rings and paint into the river, and confessed their sins; then returned home, and declared what they had seen and heard, and began to intreat all to pray and seek the Lord. They have paid us a second visit, and appeared to be very humble, and to pray constantly.

The female natives are in general clever. I have two gowns made by the Caffre girls. Two of them have learnt to sew very neatly. I have also a cottage-bonnet, made from rush-peel; and very neat it is, considering that it is the first. My little boy walked before he was twelve months old, and he begins to speak the Caffre language. He is a great charge to me, as I have no one I can intrust him with. He has many admirers; he is no sooner out of the house than he has a great train of women and children after him. If he goes out clean, he always comes back as black as a sweep.

On the 22d of March, I was at home alone; I heard an unusual noise advancing towards the house, and upon looking out, I was immediately surrounded by 15 or 20 Caffres on horseback, all armed with their weapons of war; others were following on foot in the same manner. They had an alarming appearance. They dismounted: and I expected every moment to be seized. But the Lord was then to me a strong hold; he appeared to be my all. I was strongly impressed with the necessity of appearing composed. Our people were all with Mr. W., at work at the dam. I could not get a single creature to come and speak for me. This alarmed me the more. They learned, however from some person where Mr. W. was: they then mounted their horses, and rode off violently towards the place. I

took up my little boy in my arms, and went after them with trembling heart and limbs, fearing that my dear husband would be murdered before I got there. But when I arrived, I beheld him in the river, up to his knees, at work. I then learned, that these were Gika's Caffres, who had been hunting, and were returning home. This afforded great relief to my terrified mind.

We have been here nearly 10 months, and had nothing stolen till lately, when a man stole a few articles; but being alarmed, he ran away, leaving some of them behind him. This brought to my mind the depredations made upon our poor brethren and sisters at Otahete, at the commencement of their mission.

Be constant in your prayers for us, for we know not what the end may be. Mr. Williams unites in Christian love to you and yours. May every blessing attend you through life—may you be happy even in death—and, may we meet before the throne, having washed our robes and made them white in the blood of the Lamb! E. W.

MISSIONS IN AFRICA.

Extract of a Letter from a Missionary at Makoon's Kraal, near Latakkoa, dated May 23, 1817, to Rev. J. Campbell.

The daughter of *Mateebe* (the king) is very attentive, and I sometimes hope she will be the first brought to Christ. *Mahootoo* (*Mateebe's* wife) is become very friendly, and attends the word now and then, as does *Munamets* (the king's uncle) and their children. *Gedull*, our guide to Malapectzee, is a constant attendant, as likewise *Shampan*, one who spoke Dutch when we were there; but *Mateebe's* eldest brother, *Malaba*, and *Teiso*, the third in power, are the most attentive. The Lord has made use of the late expeditions to help us. When we first came they were very noisy and quarrelsome; but now, under the word, not a syllable is spoken, nor does any one attempt to contradict.

In a conversation after sermon, a few nights ago, I was rejoiced to hear, *Teiso* address *Makweesie* (a chief who was saying he should never understand the word) thus: 'Makweesie, go behind a bush, bend your knees, and say, Lord Jesus, open my heart to understand and love thy word, and he will do it.' This sentence touched every string of my heart, and brought me, soon after, on my knees, to thank our Lord for this little encouragement.

I have received a most pleasing letter from Mr. Williams, in Caffraria: he seems pleased with his situation. A verbal message was also sent to one of the missionaries from Gika, to this effect:—'The seed you sowed in my country when you was here, is ripe; and you must come to gather it in.'

The printing press sent to Griqua Town is come to hand, and they have begun to print a Hymn Book. One of the missionaries has begun to compose a Dictionary and Catechism in the Bootsuana language.

GREAT NAMAQUALAND.

We have just received a letter from Mr. Ebner, missionary to the Kraal of Africaner, in Great Namaqualand, dated Oct. 8, 1817, at Capedown, where he had come on business; in which he states, that he has introduced the sowing of potatoes and various vegetables, which have prospered beyond expectation: he speaks also favourably of their crops of corn, and hopes the natives will soon experience great relief from the introduction of these comforts amongst them. He informs us also, that the converts continue to be attached to the Gospel, and to him as their teacher.

In his examination of some who were applying for baptism, he relates some of their expressions: one said, 'If we will become children of God, we must believe in God's Son, though we cannot see him.' Another said, 'Because Jesus has delivered us, by suffering death in our place, it is our duty to give ourselves to him, soul and body, to live for him and serve him.' 'We should not deliver (said another) our only son to our enemies to be persecuted and crucified by them—but God did so with his Son for our sake.' Another said, 'My sin that I committed in my youth makes me to weep bitterly, to be sorrowful, and also the sins I daily commit; but I feel joy along with my sorrow. Till now I have only prayed with my mouth and lips, but now I pray to Him with all my heart.'

About 400 persons attend worship, so that the place of meeting first erected cannot contain those who are willing to attend. The baptized brethren and sisters, while conversing together, in their private meetings, of the word of God, and their experience, speak with such warmth and liveliness as would surprise you.

Since I came to Africaner's Kraal, (which I have named Jerusalem) I have baptized 40 persons, converts and their children: married about 40 couple: 16 have been born—8 died.

100 Bibles and 100 New Testaments have been received from the Bible Society, for those who can read the Dutch language.

The females are fond of learning to knit. Mrs. Ebner instructs them in knitting.

MISSIONARY SOCIETY IN INDIA.

The Auxiliary Missionary Society of *Madras* held their meeting on Wednesday evening, the 14th of May, 1817, (the time of the Missionary Anniversary in London,) when the Rev. Mr. Rhenius, of the Church Missionary Society, preached an excellent sermon from Isa. lxii. 1. After sermon, the business of the society was transacted. On Thursday evening Mr. Gordon preached from Isa. xlv. 3, 4. Mr. Loveless prayed on Wednesday evening; and Mr. Lynch, the Methodist Missionary, on Thursday.

'Thus,' says Mr. Knill, 'we all united in one glorious cause. Our congregations were composed of all nations and colours: one Chinese, two Brahmins, and several native Christians! O! it was beyond description delightful! The spirit of the Lord was evidently among us. Never was such a meeting in India.'

'Collections amounted to 125 pagodas, a pair of ear-rings, a gold brooch, sleeve-buttons, balance of accounts, &c. Thus since the arrival of the Moira, we have remitted 320 pagodas, or 120*l.* sterling.

Mr. Loveless presided as chairman, Mr. Knill was the Secretary.'

MISSION AT BOMBAY.

Extract from the Journal of the Rev. Gordon Hall.

Oct. 12, 1816.—This afternoon, while on my tour among the natives, I found a young man and his wife's mother engaged in a furious quarrel. The occasion of the quarrel was this. The young man had requested that his wife might be sent to his house: I asked him the age of his wife, but this he could not tell me until he had asked another person, who told him that her age was seven years. But the mother of the girl refused to send the man his wife, unless he would first expend an hundred *rupees* in a family entertainment. To this the husband objected, and about this they were contending. But after I came up they soon desisted, apparently ashamed of such a shameful contention. The Hindoos among themselves are extremely quarrelsome and abusive, especially in their language; tho' they do not so frequently come to blows. I have repeatedly come up to a company of ten, twenty, or thirty, who were engaged in violent contests, and even in assaults upon each other. In such cases, I have repeatedly desired them to listen to a few words. I then reminded them that the great God was looking upon them, that his command was, that they should love one another, that they should love and forgive their enemies, and render them good for evil; that if they would do this, God would forgive and love them; but if they would not do this, God would never forgive their sins, but punish them for ever, &c. I have been astonished to see the effect of such an address. The bare rehearsal of some of the divine commands and precepts seemed to have an irresistibly appeasing power on their minds. In this way I have repeatedly seen a fierce contention apparently quite subside in five minutes. I never found cause to regret my interference on any such occasion, but rather the reverse.

13. *Lord's day.*—Soon after sunrise went to the *Senapoore*, that is, the place where the natives either bury or burn their dead. At that early hour one human body had been brought for burning, and the carcass of a cow for burial. This is the second time I have been present at the interment of this deified animal. The carcass is slung on poles by ropes and carefully carried on men's shoulders. A hole not very deep is dug in the sand by the sea shore. A large quantity of salt is then spread over the bottom of the grave, upon which the body of the cow is deposited. The grave is then filled up with the sand, and the whole ceremony is conducted with at least as much solemnity and respect, as when a fellow-man is consigned to the grave. I improved the occasion as well as I could in endeavouring to convince the people, that they ought to worship the great and eternal God, instead of such a dying brute, which to call God, and worship as God, was the highest degree of sin and provocation. In the

afternoon spoke to a considerable number of people in different places, about the momentous concerns of their souls.

14.—This evening came to a place where I found an aged Musliman lecturing some Hindoos on the unity of God. I asked him how this one God must be worshipped, and how he could be reconciled to sinners? He was not inclined to say much, and I proceeded to address a large number of people who were soon assembled. I have spoken to the heathen in several other places.

16.—In my route this evening, I fell in with a company of *Gosawees*, a class of religious mendicants, highly venerated by the Hindoos, but a most ignorant, arrogant, self-righteous, and in general, it is believed, a vicious set of people. The conversation of these people, like that of the Hindoos generally, turns naturally and almost exclusively, either upon religion or upon filling their bellies, as their expression is. Though all the moral notions and sentiments of these heathens are so gross and monstrous, yet their conversation habitually manifests such a remembrance and recognition of some superior power appointing and controlling all the allotments and vicissitudes of human life, as does most severely reprove, and ought deeply to shame, that multitude of atheistic Christians, who will talk for hours, if not for weeks, about even more than the ordinary events of life, without the slightest acknowledgments of a divine Providence. Hence, it is usually very easy to enter upon religious conversation with the Hindoos. In the little company of *Gosawees*, just mentioned, was one of a distinguished demeanor. Perceiving him to be a stranger, I asked him whence he came? for there is no danger of giving offence to the Hindoos by this kind of inquisitiveness, to which they are themselves much habituated. He replied, apparently with a consciousness of no small degree of superiority, that he was from Nushee, a place twenty or thirty miles distant on the continent, and that he was a *Jotesh*, that is, an astronomer. I replied, that I felt gratified, and that I wished to ask him some questions about the *Jotesh shasters*. "Will you tell me whether, according to these *shasters*, the earth is a plane or a sphere?" After fully comprehending the question, he confessed that he knew nothing about it, thus proving himself to be as much a novice and imposter, as nine tenths of those who prefer their claims to superior science, and as such do actually command respect among the ignorant multitude. It is a remarkable fact, and one which may ultimately be highly serviceable in pulling down the fabric of Hindoo superstition, that their religious books, held equally sacred, are directly at issue on several points in geography and astronomy. For instance, one class of their books declare the earth to be a plane, while their other books, with the same pretended supreme authority, as positively declare it to be a sphere. Thus obviously do they destroy the authority of each other. The conversation soon turned on their mythology, and one began to boast that he allowed of but one god, the god Mahadave, and that he worshipped no other. I asked him if Mahadave did not in a rage cut off one of Brumha's five heads, and was he not conse-

quently a sinner.—“No,” was his reply, “for Brumha had perjured himself, and his head was cut off as his punishment.” “Then you allow that Brumha, one of your greatest gods, was a sinner?” “Yes,” he replied, and manifestly with shame. But was not Mahadave severely cursed and punished for what he did? “Yes.” But can those who commit sin, and are cursed and punished for it, be the great, the sinless, the everlasting God? I enlarged, and finally told him that God had declared, that the wicked should be turned into hell, and that all, who did not in this life repent and obtain pardon from God, would certainly suffer in that lake of fire for ever.

The poor creature, though apparently convinced, would make no acknowledgment, but declared, that he would never worship any but Mahadave, and that if Mahadave went to hell, he would go there with him. After a word more of exhortation, I left them and proceeded to another place.

17. As I was walking in a populous part of the town, but a part where an European is scarcely ever seen, a money changer, a Hindoo, sitting upon his stall in the angle of two public roads, positively made me a *salam*, (obeisance) and invited me to take a seat near him. As he had seen me before, and knew what things I was in the habit of saying to the people, the conversation of course began on religious subjects. In the course of the conversation I repeated some of the commands against idolatry. He asked where such commands were. Are they written? I took a little book from my pocket, and read to him the commands in his own language. By this time there were about twenty persons collected. But, “How,” he asked, “and to whom were these given?” I then told him of the awful manner in which God gave the law from Mount Sinai. “But if God is an invisible and immaterial being, how could he write the commands on tables of stone?” When I remarked that nothing could be impossible or hard to him who created all things, he was not, or at least he pretended not to be, satisfied.

The Hindoos seem universally to possess some dark, indescribable, and unintelligible notion of a supreme, invisible, immaterial, abstract existence, or being, who is no more than a negation of all qualities. Hence, the people of all ranks are perpetually objecting to the doctrine that God is a spirit, and saying that it is impossible for an immaterial being to create material objects, or to have any immediate control over them. Here they found their system of polytheism, and their god Brumha is installed as the creator of all things, Vishnu the preserver, and Shev, or Mahadave, the destroyer; all gods in human form. And on the same principle, as new emergencies arose in the imaginations of the bewildered idolaters, and larger claims for a greater variety of gods, they went on multiplying them, and assigning to them their respective functions, until they swelled the catalogue of their deities to the monstrous number of thirty-three millions.

But to return to the stall of the money changer. As I was speaking of the great blessedness of those who love and serve the true

God; one of the company replied, "But if you worship God, and if he so blesses his servants, how comes it to pass that you are travelling about through the mud on foot, and not riding in a chariot? Give me a plenty of money and a carriage to ride in, that is what I want." I told him that God gave to his servants something better than money and chariots, peace of soul in this life, and afterwards an everlasting inheritance in heaven. In this life they are sometimes poor and afflicted, and sometimes they are rich and prosperous, as God pleases to appoint them, but hereafter they will all be alike, and completely happy in heaven for ever. But that the wicked, though they might have abundance of worldly riches and comforts, if they died in their sins, must go away into everlasting burnings.

18. Took a walk before breakfast, and came up to a large collection of people.—A man's wife had left him, and ran home to live with her mother. He had seized her by the hair of her head, and was dragging her back. Three or four other females were striving against him in behalf of his wife.

Quarrels of this kind are so frequent, that they excite no surprise, the people assemble and laugh at it, as they do at any other piece of sport; and the parties, instead of making any secret of their shame, rather seek its publicity, and openly abuse each other with the most disgraceful language. I very seldom go among the people in the morning, and still more seldom do I find people at that hour of the day disengaged, and in a favourable situation for instruction.

Nov. 21. The following is a literal translation of a passage in the sacred books of the Hindoos.

"The sin of killing one ram is equivalent to the sin of killing a cart load of insects; that of killing one bullock equals the slaughter of a hundred rams. The guilt of slaying a hundred bullocks equals the slaying of one cow. The sin of killing a hundred cows is equal to that of killing one brahmin; and know thou, that the great guilt of killing one woman equals the sin of killing a full hundred brahmins." *Herreeweejia, 2 chap.*

To attach guilt to the killing of animals, is, perhaps, inseparably connected with the doctrine of transmigration. As the Hindoo believes in this doctrine, he knows not but that the beasts, birds, and the reptiles, which he sees, are animated by the souls of his deceased ancestors; for he supposes that every man, according as his sins may be, is liable as a punishment, to be doomed to pass, by a series of births, through more or less of the grades of animal beings, 8,400,000, which number embraces all the varieties of living creatures in the world. Hence, in the opinion of the Hindoo, every living creature becomes inviolable, and cannot be innocently destroyed.

But the degree of guilt attached to the killing of a woman, as stated in the passage above quoted, is very extraordinary, it being made equal to that of killing a hundred brahmins; for among the Hindoos the females are in great degradation, and treated as incomparably inferior to men. I asked our *pundit*, how the guilt of killing a woman could be a hundred fold greater than that of killing a brah-

min, since they considered the former as so much inferior to the latter? He confessed himself unable to give an explanation, but said he would think of it, and make inquiry. After a month's delay he could give no better answer than this. "A certain god committed a great crime, and his guilt was imputed to women, trees, mountains, fire, and water. Hence, guilt and curses attach to females which do not attach to males." Therefore, whosoever, without cause, kills a female, the superior guilt of the female is imputed to the murderer." He seemed evidently ashamed of his explanation, and unable to offer any better one.

MISSIONS IN RUSSIA.

The Annual Report of the Edinburgh Missionary Society, for 1817, has been published, with an Appendix, containing a geographical and historical account of the Society's missionary stations Asiatic Russia, &c.; illustrated by a map.

The report commences with an account of KARASS, where Mr. Paterson and Mr. Galloway remained for some time together to superintend the affairs of the settlement; arranging matters for the separation of the German colonists from their secular connexion with the Mission; attending to the education of their own children, and of the ransomed and other youth in the colony; and visiting the adjacent villages, to converse with the natives on the subject of religion. Several of the native children have made some progress in religious knowledge.

Three or four hundred Tartar families have come to settle in the vicinity, and are thus brought within the sound of the gospel.

Mr. Galloway visited in the month of Oct. a pastoral tribe of Tartars, called TURKOMANS, and he was greatly delighted with the readiness they showed to receive copies of the New Testament and Tracts, and to learn the way of salvation.

The Missionaries at Astracan, about the same time, delivered to the Bible Committee of that city, 50 copies of the New Testament, 50 of Luke's Gospel, and 50 of the Psalms, in Tartar, to be sent to others of these people in the neighbourhood of Kitzliar, some of whom had remitted money to that society for the purpose of procuring books.

ASTRACAN.—The labours of Mr. Mitchell, and his coadjutor James Peddie, at the missionary press, and of Mr. Dickson, in correcting and translating, merit the highest commendation. They have distributed in the course of one year 5000 of Luke's Gospel, of the Karrass translation, and many thousands of Arabic and Tartar Tracts. They have also circulated gratis, sent to Karass, Orenburgh, to the government of Cherson, to Theodosia, and Sympheropol, in the Crimea, or given to the Bible Committee, in Astracan, no fewer than 2566 copies of the New Testament, in whole or in part, or parts out of the Old Testament, with 6548 Catechisms or Tracts; in all 9114 copies. Thus a door is set open for the circulation of the Scriptures throughout the widely extended region of which Astracan is the centre.

The Directors express great satisfaction in Mr. Glen, a respectable minister of Scotland, who has devoted himself to this mission.

ORIENT.—Among those ignorant and degraded rovers, the Kirghisians, Mr. Macalpine, with his zealous attendant, Walter Buchanan, (the converted Cabardian) have unremittingly continued their labours; and the progress which several of them, notwithstanding all their disadvantages, have made, is gratifying. For the permanent instruction of the Tartars in this country, a translation of the New Testament is in preparation, with Tracts, &c. Slavonic and other Testaments have been sent as far as Troitska.

THE CRIMEA.

Mr. Paterson, leaving Karass, May 10, with Andrew Skirvine Hay, and carrying along with them 300 copies of the Tartar New Testament, and a great number of Tracts, proceeded through the Steppe, visited Rostof and Mariopol on the Sea of Asoph, entered the Crimea at Perecop, traversed it in various directions, and returned homeward by the Kuban, reaching Karass in safety July 18: though Mr. P.'s health was considerably injured by the fatigue of travelling and the state of the weather; his spirits, however, were continually revived, and his thanksgivings to God called forth, by the reception he met with.

Wherever he halted, he was almost instantly surrounded by multitudes of various orders and religions pressing with eagerness to receive copies of the New Testament and Tracts. Sometimes, from the top of the cart in which he rode, in the market places of the towns, or in the midst of the open plains, he would stand for hours together talking to the wondering and listening people, on the great truths contained in that sacred volume which he was about to put into their hands. At other times, he would sit in the midst of a group at the foot of a tree, and read to them passages from these lively oracles of truth explain their meaning as he went along, address them with earnest exhortations to believe what they heard, or reply to the questions and objections which they brought forward in consequence of his statements.

The interest excited by his conversation was almost universal, and by no means confined to the professors of any one religion in particular. Mollas, and Effendis, and Imans, in every district, welcomed the precious gift; several natives of Turkey carried it with them to the places of their residence; and not only Greeks, but Jews, and Mahomedans, and Pagans, seem prepared to receive the Gospel.

'Here truly,' says Mr. P. 'is a field for Bible and Missionary Societies; the first, in putting the Holy Scriptures into the hands of the people; and the last, for explaining them and preaching the Gospel of Christ in simplicity and truth. These ought always to go hand in hand. In Christian countries, where the Gospel is purely preached, and many of the people can read, this is not so necessary; but in countries where the majority of the inhabitants cannot read, and are bigoted and superstitious to an amazing degree, the

labour of missionaries is of the greatest consequence. Nay, it is indispensable; and when I at any time hear a call for Bibles among such a people, I consider it likewise a call for living interpreters to accompany them.

The Tartar New Testament, accordingly, is already circulated among them, and is not only generally but well understood by all who speak that language. Means also will no doubt be employed, for giving them the whole Scriptures in such a form as is likely to be most universally intelligible to those who do not read the Turkish character. And should not this preparation be followed up by the oral instructions of Missionaries, who shall not cease to declare to them the whole counsel of God, till, through his grace, one and another, and multitudes, being led to inquire for themselves what they must do to be saved, shall be brought from the bondage of corruption into the glorious liberty of the sons of God.

The call which was made at the last Anniversary, and the appeals which were then addressed to the Christians of Scotland, have not been in vain. The confidence which the Directors then expressed, of the support they would receive when the operations and necessities of the Society were sufficiently known, have not been disappointed. Missionary candidates and funds have been obtained, if not to the full extent of what is requisite, (for this must be the work of time, and could not reasonably be expected at once,) yet certainly to a degree peculiarly encouraging, and in a manner that is justly calculated to inspire them with equal confidence, that in the future their wants shall, under the direction of infinite wisdom and beneficence, continue to be no less readily, and still more abundantly, supplied.

JEWES IN RUSSIA.

Extract from the last Report of the Edinburgh Missionary Society.

It is stated in Mr. Paterson's journal while at Koslov, "Sitting and musing in my lodgings on the obstinacy of the Mahomedans, and revolving in my mind the best means to employ in order to induce them to receive the truth, in came a company of Jews and sat down at my side, and entered into conversation with me on religion. I spoke to them, and read portions of the New Testament to them. One of them opened a copy, and read to his countrymen two or three chapters. He read it with ease, and earnestly requested that I should give it to him. I told him that it was the New Testament; that I had brought copies of it to give away to Mahomedans; and that I was afraid, though I should give it him, that he would not read it, as it contained the history of that Jesus whom their forefathers crucified, but whom we believed to be the promised Messiah, and the Saviour of the world. He said, that if I would only give it to him, he would read it, and stood as much in need of it as the Mahomedans did. His brethren made intercession for him, and said, "*We wish ourselves to learn what is contained in the New Testament.*" After some hesitation on my part, but anxiety on theirs, I thought it

might be of advantage to the young man, and therefore gave it to him, and exhorted him to read it. No sooner had he received it, than another Jew sat down beside me, and read the New Testament fluently, and insisted that I should give him a copy also. This Jew was from Bakcheserai, and informed me that he had sold Mr. Pinkerton a Tartar Bible in Hebrew characters for two hundred rubles. After a considerable deal of conversation, I gave him likewise a New Testament. He not only read it with the greatest ease, but evidently understood what he read. He offered to sell me another Tartar Bible; but as Mr. Pinkerton had already purchased a copy, I did not think it advisable to buy another. Several more Jews came forward who could read Turkish, and requested New Testaments, but I was obliged to refuse them. One, however who was peculiarly urgent, would not go away, and used many arguments to induce me to give him one; but for a long while without effect, my whole stock being now reduced to eight copies. He at last said; *Give me this book: it had been good for me that I had never seen it, unless you give it me: it may be of eternal advantage to me.* After such expressions, I could not withhold it from him any longer, but gave it to him as the word of God, and exhorted him to read it. There were more than twenty Jews in this company, and I conversed with them more than an hour. In the evening, several other Jews made application for books; but my stock being so low I could not gratify their desire, but promised to get copies sent to them from Theodosia. I could have given away many copies of the Scripture to day, and was sorry that I had sent the whole commission to Theodosia. The circulation of the Tartar Testament among the Jews, did not indeed occur to me till I was actually among them, and saw their anxiety to possess the sacred volume.

Next morning, a few more Jews came, and made inquiry about the coming of the Messiah. I pointed out to them the predictions of the prophets with regard to Christ, and particularly insisted on the fifty-third chapter of Isaiah, and the passage in Daniel which says, *the Messiah shall be cut off.* Mr. Paterson then gave them a summary account of the history of Christ, and dwelt particularly on the cessation of sacrifices among the Jews, concluding with stating the resurrection of Christ, his ascension, and the certainty of his coming to judgment. When I had proceeded thus far, says he, the man from Bakcheserai, and a few more joined the company, and I desired him to read to his countrymen the translation of the fifty-third chapter of Isaiah, contained in one of our tracts, which he immediately did. One or two of them appeared to be impressed with what was said, and expressed themselves that the Messiah was come, and that it was in vain to look for any other.

Extract from the Report of the London Society for promoting Christianity among the Jews.

JOURNEY OF MESSRS. WAY, SOLOMON, &c.

We have the satisfaction to state; that the intelligence which we

have hitherto had from our inquiring travellers, has been of an encouraging nature. In passing through the considerable towns of Holland, they visited the synagogues, and had personal interviews with the chief rabbies. The reception which they have met with from them, has been kind and civil beyond their expectation, and in many cases the Hebrew Testament has been left for their perusal. The following letter from the Rev. R. Cox, gives an account of the reason of the unexpected delay of our friends at Berlin, and we trust will call forth the prayers of Christians in behalf of all to whom it refers.

We must necessarily expect to see a recurrence in our day of many of the trials of the primitive Christians, and we ought fervently to pray, that those who are called to them may be endued with their faith and patience. It is proper to premise, that Mr. Solomon's wife and children had been earnestly invited to join him in England some time before the present journey was contemplated. A promise had been given that she should not want for temporal support, and that no constraint whatever should be put upon her conscience on the subject of religion; and from the manner in which the proposal had been received both by his father-in-law and his wife, he had reason to suppose they were satisfied with it. His surprise and regret therefore at the occurrence which is related in the following letter, have been the greater.

"MY DEAR SIR,

"You will probably be anxious to know what has occasioned our remaining so much longer in this city than we originally intended; I will therefore state to you, in as brief a manner as possible, the reason of our delay.

"A short time after we had been in Berlin, Mr. Solomon's father-in-law called upon us; and, after some days, informed us that the grand object of his journey was, to request that if Mr. Solomon persisted in his determination not to return to the Jewish religion, he would consent to be divorced from his wife, as she had authorized him to say, that she would not live with him unless he abjured Christianity.

"Mr. Solomon, you may suppose, was not a little surprised at the information, especially as a correspondence had always been carried on in the most amicable manner between them. We all, however, hoped that if he had an opportunity of seeing and freely conversing with his wife, she would be completely reconciled to the idea of living with him; and that, at all events, it was indispensably his duty to see her before he could consent to the divorce. As a companion was desirable for him, I gladly accompanied him to Hamburg, where his wife then resided. We remained eight or ten days in that city; during which time Mr. Solomon conversed daily with her, and repeatedly assured her that though he was fully convinced of the intrinsic excellency and divine authority of the Christian religion, he should consider it as his bounden duty to permit her, without any

restraint, to worship God according to the various rites of the Jewish religion. All, however, was in vain. From the first moment of their meeting to that of their final separation, she remained inflexible in her determination never again to live with him, unless he consented to return to the Jewish religion. That a godly Jewess should consent to cohabit with a Christian, and especially a Meshumad (an apostate Jew,) was a thing not to be heard of in Israel.

"Solomon's conduct during the whole of this most trying business has been truly satisfactory; it has been alike honourable to his character as a man and a Christian. Great indeed was his sorrow at the thought of leaving the wife of his youth and two interesting children: their inflexible determination, however, never to live with him whilst he continued a Christian; their reiterated entreaties that if he still persisted in his *obstinacy*, as they called it, he would at least consent to a divorce, the Apostle's declaration respecting the conduct to be adopted by the believing partner (1 Cor. vii. 12—15,) and the necessity of some final arrangement taking place before we proceeded on our journey to Russia, determined him to consent to the divorce. The ceremony was accordingly regularly performed at Altona, on Tuesday, in the presence of three rabbies and other suitable Jewish witnesses.

"And now, my dear Sir, it merely remains that we earnestly pray in behalf of the poor wife and children, that they who are 'far off may be made nigh by the blood of Christ;' and as it respects our brother in Christ, that he may experience all the comfort and support which can be derived from our Lord's gracious declaration; 'Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.'

Berlin,
November 4, 1817.
To the Rev. C. S. Hawtrey.

"I am, &c.
"ROBERT COX."

CEYLON.

Extract of a Letter from Ceylon, dated June 18.

"The Native Schools have now become very numerous, and for a few cents per month, without the expense of books or stationary, the boys can learn to read most fluently on the Ola leaf; and with astonishing rapidity they learn a kind of short-hand, so that they will take down a whole sermon without missing scarcely a word. Little boys, about 10 years old, write as fast as they can move their pen. So far we can assert, that one Spanish dollar will support a boy of 10 years of age with food and clothing one month. Females never learn even to write, as it would be thought a disgrace for them to learn to read."

LONDON.

Execution of JOHN VARTIE, on Thursday, Dec. 11, 1817.

A few minutes after 8 o'clock, *John Vartie*, for forging a check for 400*l.* with an intent to defraud Messrs. Brenchly and Co. Bankers, at Gravesend; to whom he was clerk; *George Pearson*, for forging a warrant for the payment of 225*l.* with an intent to defraud Messrs. Williams and Co. Bankers, Birchin Lane; and *Thomas Dealtry*, for highway robbery, were executed before Newgate.

The case of *John Vartie*, who was only 19 years of age, excited unusual interest and commiseration. He was the son of respectable parents, who are now living near Kirby Steven, in Westmoreland. He procured gratuitous education at a grammar school in that county; and is said to have made such a proficiency in languages, &c. that he became the usher of that school at 10 years of age, and tutor in a gentleman's family at 13. At 15 he engaged with an Attorney; when he began the fatal course of Novel reading, and the perusal of infidel writings. He then removed to London, and soon after became a teacher at a respectable school at Gravesend; when his good conduct recommended him to the notice of the gentlemen who keep a bank in that town, by whom he was accepted as a clerk.

This change of situation, and its consequences, will be best described in his own words, taken from a paper which he left in the hands of the Rev. Mr. Rudge:

'In this innocent and amusing manner (alluding to his literary pursuits,) nearly two years passed sweetly over, when a vacancy occurring in the Gravesend Bank; I was engaged as a clerk by the firm, who considering my general good character as a sufficient security, required no other. Now becoming more public, the sphere of my acquaintance was extended; and, as a consequence, my former habits of retirement began gradually to wear off. The pleasure that I had hitherto found in the closet, was now sought in the gay circle of my companions. The seeds of infidelity which had been sown, began now to make their appearance. Christianity I considered a grand political scheme, invented to preserve order and subordination among the people; but, thanks to its Author, I now view it in another light. Is it to be wondered at, that one standing on such fallacious ground could not withstand the temptation by which I fell?'

The transaction which occasioned the forfeiture of his life, is said to have been as follows:—

Having written a letter on business from the firm at Gravesend, to the house of Williams and Co. Birchin Lane, he took it to the principals for signature. Before the letter was sent off, he added a postscript, requesting the house in London to pay to Lieut. —, (a fictitious person) 400*l.* on their account; and informing them, that the gentleman would call for it in a few days. Vartie then slipped away to town, and personating the supposed Lieutenant, received the money and gave a receipt; by which last act it was rendered a

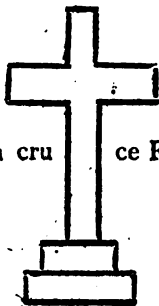
forgery : but which Vartie vainly considered, to the very day of his trial, could be regarded only as a fraud.

Having obtained the cash, he proceeded to France and entered as a student at a College in Abbeville, intending, it is said, to study the Hebrew language. Here he might have remained in privacy, had he not inadvertently written to a friend in Gravesend, informing him of the whole affair. This came abroad; and led to his apprehension, trial, and death.

Now a prisoner, with the prospect of eternity before his eyes, he readily listened to the instructions of the Ordinary, and of several clergymen and dissenting ministers, who visited him. Paley and Chalmers on the Evidences of Christianity, were put into his hands, which in concurrence with the Village Sermons, and other religious treatises, appear to have been rendered useful to him. His behaviour was sedate and becoming; and he frequently declared his having removed his infidel principles, looking upon his awful situation as the means which God in his mysterious Providence had permitted to bring him to proper views of himself and of salvation.

During his confinement in the cell he wrote the following lines on the wall, a translation of which he gave to a person who asked him for the meaning of them :

*'Tu, fata quem dura huc trahunt, infelix, audi
Cœli, hades ve vestibulum hic locus est ipse.'*



In cruce Fides.

Thou, hapless wretch, whom Justice calls
To breathe within these dreary walls;
Know, guilty man, this very cell
May be to thee the porch of hell.
Thy guilt confess'd, thro' Him forgiv'n,
Mysterious change! it leads to heaven.

The change which, it is charitably hoped, took place in his mind, is fully expressed in the following letter to the Rev. Mr. Chapman, of Greenwich :

REV. AND DEAR SIR,

In compliance to your request, and the desire of my unknown friend, to whose Christian benevolence I am indebted, I shall in this letter expatiate on the subject of our interview. But before I describe the present state of my mind, I will advert to its state previous to my

imprisonment—before it was roused by the sudden view of approaching death. From a course of novel-reading, which I pursued three or four years ago, I had contracted principles of infidelity, which I never rejected till within these few weeks past; when naturally examining the grounds on which I stood, relative to a future state, I found them defective in an alarming degree; and therefore had recourse to that Gospel which alone was able to impart the consolation my circumstances required. Here I soon found a basis on which I could safely rest—a basis which the refined subtlety of false philosophy could not afford. Blessed be that God who has thus graciously opened my eyes, and decided me in the right, the only way to salvation! Have I not ample reason then, Sir, to view my calamity in the light of a mercy? Providence is mysterious, whose secret operations we are too apt to misconstrue, till their effects are manifest.—Here is a striking instance. Had I been suffered to proceed in error, who knows but that, like Voltaire and some other infamous names, an aspiring genius might have rendered me an embittered foe to the Christian religion, and have plunged me at last, as they were, into inextricable ruin and woe? Such are the effects of that Gospel which now beams comfort and consolation on my few remaining days, and will light me to the regions of bliss as their end. Supported by this lively hope, death, even in his most hideous form, will be met with composure and resignation by,

Rev. and dear Sir.

With due acknowledgement to
yourself and friend,

The unfortunate JOHN VARTIE

Cells, Newgate, 6th Nov. 1817.

He preserved his composure to the last, and slept a good part of the night before his execution. He declared to the Ordinary just before he left the prison, that he died depending solely on the atonement of Jesus Christ.

We consider the ruin of this amiable young man as holding forth an admonition of most solemn import to the rising generation. Let them beware of those infidel writings which seduce the mind and destroy the principles of moral obligation. But for those abominable books which poisoned his mind, Vartie might have lived to prove a blessing and an ornament to society. But let his retraction of these sentiments teach our youth that they cannot but fail their possessor in the time of trial and in the prospect of eternity; and that the mind of a sinful mortal can find no solid rest but on Jesus Christ, the rock of ages.

SUDDEN DEATH OF A GENTLEMAN

AT A BIBLE MEETING.

THE Greasley and Eastwood Branch Bible Society held their Fourth Anniversary in Greasley Church, Sept. 23, 1817. The same spirit of harmony that had characterized the preceding meetings was again manifested. Persons of various religious denominations took

a lively interest in conducting the proceedings of the meeting. All seemed anxious to express their Christian affection towards each other, and discovered their readiness to unite and co-operate in the glorious work of giving universal circulation to the Divine volume.

But a very affecting event took place, just before the meeting commenced; which, while it occasioned a solemn gloom, and was very distressing to many friends, rendered the meeting particularly interesting. It was the sudden and unexpected death of Richard Leaver, Esq. of Mansfield (one of the Society of Friends,) who came, accompanied by several persons of his own connexion, to witness the transactions of the day: one of the party was expected to address the meeting. This interesting company came to the place with high expectations of enjoying a mental repast. But Mr. Leaver had no sooner entered the church, and taken a seat, than he became extremely ill, so that he appeared to be dying. Though many friends, and a medical gentleman, readily tendered their assistance, in less than a quarter of an hour he was a corpse. How soon was the anticipated joy turned into mourning and lamentation! How thin is the partition between life and death!

The deceased was a warm advocate for the Bible Society, and we trust he enjoyed the consolations of that blessed Book he was so anxious to circulate. He was a generous friend to the poor, and distinguished for his Christian candour towards the lovers of Jesus, of all religious communities. His house was always open to admit them, and there they met with a kind and Christian reception. This event is a loud call to serious reflection, and a striking illustration of several appropriate passages of scripture. 'What is your life? It is even a vapour that appeareth for a little time, and then vanishes away! Boast not thyself of to-morrow, for thou knowest not what a day may bring forth! Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh!'

ON KNOWING EACH OTHER IN HEAVEN.

Of all the afflictions to which we are liable, there is none so painful as the death of our friends; for which the Gospel affords us the only consolation that deserves the name—the prospect of being reunited, at no distant period, to those of them who die in the Lord. I believe, however, that many pious persons have feared lest they should not recognize their friends in the other world; and that apprehension has rendered the parting pang more exquisitely painful; and prevented the wound inflicted on their hearts from being healed. I shall endeavour, in this Essay, to demonstrate that we shall know our friends in heaven, and that their society will form an important feature in our happiness. I shall draw my proofs from Scripture:

I. 2 Samuel xii. 23. When the child of David died in its infancy, the Psalmist consoled himself with this reflection, 'I shall go to him, but he shall not return to me.' This passage of Scripture proves, 1st. The salvation of those who die in their infancy. 2dly. There-

newal in heaven of the delightful intercourse of friendships and affections which had been suspended by death.

II. 1 Thessalonians ii. 19. 'For what is our hope, joy, or crown of rejoicing? are not ye even in the presence of the Lord Jesus Christ at his coming? For ye are our glory and joy.' The knowledge that Christ was awarding glory to a number of persons converted by his instrumentality, could not be so gratifying to St. Paul, as seeing him confer it on these whom he recognized as his former friends and converts. If he knew them not, his success in preaching, abstracted from the persons of his converts, would be his joy and crown of rejoicing: but he speaks of his converts themselves as composing his crown and joy.

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Peculiarly strong love to individuals is perfectly consistent with that intense universal love which the law of God requires, with absolute perfection, and with the most perfect state of society. It would have existed in Eden, had man continued holy; for Adam declares, that a man would forsake his father and mother, and cleave unto his wife; and our Lord loved John better than his other disciples.

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In heaven they will be sources of pure unmingled joy ; for the happiness of those we love will increase our own felicity in exact proportion to the degree of love we bear them. *Ev. Mag.*

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SCHOOL NO. 10.

No regular Report has been received from this School. It consists of fifty regular attendants, and is under the care of six Teachers.

SCHOOL NO. 11.

The Superintendents and Teachers of School No. 11 report, that the present number of learners is 64; and of these, 27 are white, and 37 are coloured; 42 read in the Bible, many have committed to memory Watts' Divine Songs, several catechisms, and Chapters in the Bible. Of all these, the greater part have been brought from the first principles, since they entered the school; many since the last Annual Report. The School is conducted by two Superintendents and ten Teachers.

SCHOOL NO. 12.

Since the last anniversary, 104 have been admitted; of these about 80 regularly attend. 30 have been brought from the first class to read in the Bible. During the last year, 300 chapters in the Bible have been committed to memory; 4 of our Teachers have made a profession of their faith in Christ, and several of the scholars appear seriously inclined.

SCHOOL NO. 13.

This School is under the care of 2 Superintendents, a Secretary, and 18 Teachers: 188 have been admitted during the year; 148 are regular attendants. Six aged women who commenced with the alphabet, can now read; nine have committed from 4 to 36 chapters in the Bible, and all the classes who can read, from 240 to 1339 verses of Scripture, M'Dowell's questions, with all the catechisms and hymns used in the school; the number of chapters in the Bible committed during the year, is 728. One white girl and three coloured adults give us every reason to hope, that they have been brought from nature's darkness into the glorious light of the gospel.

Our reward has already been ten fold adequate to our labours, and we trust the Lord will enable us to persevere in strengthening each other's hands, and doing all in our power to promote the welfare and prosperity of the Sabbath School Union.

SCHOOL NO. 14.

During the past year, 96 have been admitted; about 240 regularly attend. From the first section of the Bible class, we have the following specimens of improvement, since our last annual report. A little girl has committed to memory 50 chapters in the Bible, the Westminster and Emerson's Catechisms with proofs; another aged nine years, 109 chapters, 94 hymns, with the above catechisms; another, 60 chapters, and 3 catechisms; another, 72 chapters and the catechisms. In the third section, a little girl has committed the whole of St. John's Gospel, the Book of Proverbs, 41 Psalms, the proofs of the Westminster Catechism, the Heidelberg, and Helenbroeck Catechisms, Watts' Divine Songs, and 20 Psalms of his version; another, the Book of John, and 22 chapters in the Proverbs, with the catechisms above named. A little girl who commenced with spelling, has within the year committed the whole Book of Proverbs, 37 psalms, hymns, and catechisms; another only eight years of age, 50 chapters and 80 hymns. According to the statements of the Teachers, more than 1100 chapters have been committed to memory, beside catechisms and hymns innumerable. The sum of 7 dollars and 6 cents has been contributed by the children towards the education of heathen youth. Three Teachers and one Scholar have made a public profession of their faith in Christ.

We long to be able to state, that multitudes are flocking to Jesus. Sometimes our hopes are raised, and we think we see the buddings of grace. We frequently witness the falling tear, when reproof is administered, or instruction communicated; we frequently notice the attention paid to a sermon, by the account they are able to give of it.

We would not be weary nor discouraged, for this *we know*, that if we are steadfast and abound in the work of the Lord, our labour will not be in vain.

SCHOOL NO. 15.

Since the last anniversary, 140 scholars, from the age of 5 to 63 years, have been admitted: 130 may be reckoned regular attendants. They are under the direction of a Superintendent, Secretary, and 14 Teachers. A number from the alphabet have improved so far as to be able to read the Bible, and commit to memory Divine Songs, 4 Catechisms, and several chapters in the Bible. The adults are all coloured people, and their good conduct, and attention to their studies, demand our highest praise. With the warmest gratitude to the great Author of all good, we are enabled to report, that 5 Teachers and 4 Scholars have been brought from darkness to light, and are added to the number of Christ's flock.

SCHOOL NO. 16.

Fifty scholars have been admitted, 46 white children, and 3 coloured, and 1 coloured woman: 13 have advanced from letters to read in the Bible. The number who usually attend, is from 70 to 80: many of the children have given proofs of astonishing powers of memory, and have committed 3 Catechisms, Divine Songs, and many chapters in the Bible.

At the commencement of the last year only one of our Teachers was pious; faint expectations comparatively could be entertained of the faithfulness and success of those who endeavoured to teach what they themselves were ignorant of: but the spirit of God has triumphed alike over our doubts and fears; five out of seven have, within the last three months, given evidence of a radical change of heart. The appearance of our school is altered; the prospect which recently presented a barren desert, now blooms as the garden of God. We have had the satisfaction of seeing a general improvement in morals and learning. The occurrences of the past winter afford us abundant encouragement to go forward in this labour of love, believing the promise, that "He that goeth forth and weepeth, bearing the precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

SCHOOL NO. 17.

This school is under the care of a Superintendent and 8 Teachers. The number of scholars registered is 205; 12 coloured adults, 188 white children, and 5 coloured do.; 24 have advanced from the first lessons to read in the Bible. These have committed to memory the Episcopal and one other catechism, and Watts' Divine Songs. A. C. aged 11 years, has committed 72 Psalms, 3 chapters in Isaiah, 44 hymns, and has not been absent once during the year.

Mary L. entered last August, did not know the alphabet, now reads very well; has learned 3 different catechisms, 12 chapters of St. Matthew's Gospel, and all the Divine Songs. Many others have improved beyond our most sanguine expectations.

Since the commencement of the year, it has pleased God to awaken two of our Teachers, who have since been received into the communion of St. Stephen's Church.

SCHOOL NO. 18.

One hundred and seventy-six scholars have been admitted; the average number who attend is 80. We can make no very splendid exhibition of individual improvement, yet many of the learners have done well. Mary M., aged nine years, has committed to memory during the last six months, all the Westminster Catechism with proofs, the Catechism in verse, Watts' Divine Songs, and 321 verses of Scripture; three others have done equally well. Mrs. D. P. a white adult, was admitted last June; she barely knew the letters; she now reads, and has been presented with a Bible. A few among the coloured adults have advanced from the alphabet to reading.

SCHOOL NO. 19.

In presenting our second Annual Report, we desire to bless that kind Providence who has spared us as a Sabbath School another year. Although we are conscious of much unfaithfulness in the discharge of our duties, yet we trust, that we shall never have cause to regret having engaged in this "labour of love," but that, on the contrary, we shall have abundant reason to rejoice, if the Lord shall be pleased in any degree to smile on our feeble endeavours to instruct the ignorant in the things which belong to their everlasting welfare. If this has in any measure been effected, "Not unto us, not unto us, but unto *His* name be all the glory."

We have admitted during the last year, 132 scholars, and have dismissed 61: 90 remain on our class papers,—58 white children, 17 coloured adults, and 9 children; 4 have learned to read. The school is divided into eight classes, who are instructed by one Superintendent and 8 Teachers. In five of the classes the pupils commit to memory portions of Scripture, catechism, and hymns. Most of our scholars attend Divine service on the Sabbath, and generally remember the text preached from. Although our school is not so large as in times past, those who now attend are more punctual and diligent than they have ever been before. 38 chapters, and 1375 Scripture lessons have been committed to memory.

SCHOOL NO. 20

Is situated in the village of Haerlem, and was attended during the summer by 24 scholars, male and female, who were instructed by two male, and two female Teachers. In July last, a coloured woman came to put her child to the School; we asked her if she would not come as a Scholar herself? 'Oh, no,' she replied, 'I cannot leave my house, it would be so exposed;' but after a little persuasion she came in, (though it appears she had not been to Church for six months, for the above reason.) She remained until we went to Church, and accompanied us. In the afternoon she appeared again. The next Sabbath morning, Patience, (for that is her name,) was at her post in School. We observed to her, "You can now leave your house, it seems?" "Oh, yes!" was her reply. On the after-

noon of the third Sabbath, she begged her Teacher would just step over, (to use her own expression,) and visit her; when she told her, she had reason to bless the Lord that she ever came to the Sabbath School. It appears, she was struck with strong convictions while hearing the Bible read and the Catechism repeated. In the evening of the second Lord's day in August, Patience's Teacher visited her, and found her very ill with a burning fever, and in much distress for her soul. She exclaimed, "Oh Lord, have mercy upon my poor soul! My dear Teacher, I have sent for you to read for me. Oh, that the Lord would spare my life, and teach me his holy word! I once thought I was to live in this world for ever; but now I know that I must die, and that my soul must be happy or miserable for ever. Lord have mercy on my soul. O my dear Teacher, I am such a sinner, will the Lord have mercy on me?" Her teacher answered by pointing her to the blood of Christ, which can cleanse from all sin, of however deep a dye.

The coloured people really exceed our most sanguine expectations in the rapid progress they have made in learning to read. Many of them have committed a number of chapters of the Bible to memory; these encouraging circumstances excite us to persevere in the strength of the Lord. We feel constrained to notice, with humble gratitude, the kind providence of our Lord, in raising up a young gentleman of independent circumstances, who has taken upon himself the sole charge of the school during the winter, when the other Teachers had removed into the city.

SCHOOL NO. 21.

The present number now attending is 130; 60 of whom have been received since the last anniversary. It is our satisfaction to state, that not one of our pupils has been dismissed for disorderly conduct, but that all are deserving of praise.

Thirty of our charge have progressed from the alphabet, to reading in the Bible; a few have committed a great part of the New Testament, various catechisms, Scripture lessons, and Divine Songs.

SCHOOL NO. 22.

This school has admitted 36 scholars, chiefly coloured adults, and is instructed by one Superintendent and 4 Teachers. Five have learned the Catechism, Watts' Divine Songs, and 6 chapters of the gospel of St. Matthew; eight are professors of religion in the African Church. The improvement of the school generally has far exceeded the expectations of the Teachers.

SCHOOL NO. 23.

In presenting our Report, we are sorry to state, that it is not in our power to give as correct and animating an account as the school merits. The number of scholars received, and discharged, during the past year, with the progress made, and the lessons committed to memory, cannot be ascertained; chiefly owing to the school having been without a Superintendent for some time past.

It now contains sixty-four white and two coloured children; they are under the direction of a Superintendent, Secretary, and 8 Teach-

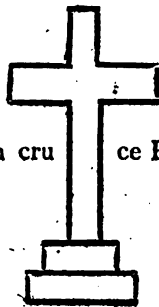
forgery : but which Vartie vainly considered, to the very day of his trial, could be regarded only as a fraud.

Having obtained the cash, he proceeded to France and entered as a student at a College in Abbeville, intending, it is said, to study the Hebrew language. Here he might have remained in privacy, had he not inadvertently written to a friend in Gravesend, informing him of the whole affair. This came abroad; and led to his apprehension, trial, and death.

Now a prisoner, with the prospect of eternity before his eyes, he readily listened to the instructions of the Ordinary, and of several clergymen and dissenting ministers, who visited him. Paley and Chalmers on the Evidences of Christianity, were put into his hands, which in concurrence with the Village Sermons, and other religious treatises, appear to have been rendered useful to him. His behaviour was sedate and becoming; and he frequently declared his having removed his infidel principles, looking upon his awful situation as the means which God in his mysterious Providence had permitted to bring him to proper views of himself and of salvation.

During his confinement in the cell he wrote the following lines on the wall, a translation of which he gave to a person who asked him for the meaning of them :

*‘Tu, fata quem dura huc trahunt, infelix, audi
Cœli, hades ve vestibulum hic locus est ipse.’*



In cru ce Fides.

*Thou, hapless wretch, whom Justice calls
To breathe within these dreary walls;
Know, guilty man, this very cell
May be to thee the porch of hell.
Thy guilt confess'd, thro' Him forgiv'n,
Mysterious change! it leads to heaven.*

The change which, it is charitably hoped, took place in his mind, is fully expressed in the following letter to the Rev. Mr. Chapman, of Greenwich :

REV. AND DEAR SIR,

In compliance to your request, and the desire of my unknown friend, to whose Christian benevolence I am indebted, I shall in this letter expatiate on the subject of our interview. But before I describe the present state of my mind, I will advert to its state previous to my

imprisonment—before it was roused by the sudden view of approaching death. From a course of novel-reading, which I pursued three or four years ago, I had contracted principles of infidelity, which I never rejected till within these few weeks past; when naturally examining the grounds on which I stood, relative to a future state, I found them defective in an alarming degree; and therefore had recourse to that Gospel which alone was able to impart the consolation my circumstances required. Here I soon found a basis on which I could safely rest—a basis which the refined subtlety of false philosophy could not afford. Blessed be that God who has thus graciously opened my eyes, and decided me in the right, the only way to salvation! Have I not ample reason then, Sir, to view my calamity in the light of a mercy? Providence is mysterious, whose secret operations we are too apt to misconstrue, till their effects are manifest.—Here is a striking instance. Had I been suffered to proceed in error, who knows but that, like Voltaire and some other infamous names, an aspiring genius might have rendered me an embittered foe to the Christian religion, and have plunged me at last, as they were, into inextricable ruin and woe? Such are the effects of that Gospel which now beams comfort and consolation on my few remaining days, and will light me to the regions of bliss as their end. Supported by this lively hope, death, even in his most hideous form, will be met with composure and resignation by,

Rev. and dear Sir.

With due acknowledgement to
yourself and friend,

The unfortunate JOHN VARTIE

Cells, Newgate, 6th Nov. 1817.

He preserved his composure to the last, and slept a good part of the night before his execution. He declared to the Ordinary just before he left the prison, that he died depending solely on the atonement of Jesus Christ.

We consider the ruin of this amiable young man as holding forth an admonition of most solemn import to the rising generation. Let them beware of those infidel writings which seduce the mind and destroy the principles of moral obligation. But for those abominable books which poisoned his mind, Vartie might have lived to prove a blessing and an ornament to society. But let his retraction of these sentiments teach our youth that they cannot but fail their possessor in the time of trial and in the prospect of eternity; and that the mind of a sinful mortal can find no solid rest but on Jesus Christ, the rock of ages.

SUDDEN DEATH OF A GENTLEMAN

AT A BIBLE MEETING.

THE Greasley and Eastwood Branch Bible Society held their Fourth Anniversary in Greasley Church, Sept. 23, 1817. The same spirit of harmony that had characterized the preceding meetings was again manifested. Persons of various religious denominations took

a lively interest in conducting the proceedings of the meeting. All seemed anxious to express their Christian affection towards each other, and discovered their readiness to unite and co-operate in the glorious work of giving universal circulation to the Divine volume.

But a very affecting event took place, just before the meeting commenced; which, while it occasioned a solemn gloom, and was very distressing to many friends, rendered the meeting particularly interesting. It was the sudden and unexpected death of Richard Leaver, Esq. of Mansfield (one of the Society of Friends,) who came, accompanied by several persons of his own connexion, to witness the transactions of the day: one of the party was expected to address the meeting. This interesting company came to the place with high expectations of enjoying a mental repast. But Mr. Leaver had no sooner entered the church, and taken a seat, than he became extremely ill, so that he appeared to be dying. Though many friends, and a medical gentleman, readily tendered their assistance, in less than a quarter of an hour he was a corpse. How soon was the anticipated joy turned into mourning and lamentation! How thin is the partition between life and death!

The deceased was a warm advocate for the Bible Society, and we trust he enjoyed the consolations of that blessed Book he was so anxious to circulate. He was a generous friend to the poor, and distinguished for his Christian candour towards the lovers of Jesus, of all religious communities. His house was always open to admit them, and there they met with a kind and Christian reception. This event is a loud call to serious reflection, and a striking illustration of several appropriate passages of scripture. 'What is your life? It is even a vapour that appeareth for a little time, and then vanishes away! Boast not thyself of to-morrow, for thou knowest not what a day may bring forth! Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh!'

ON KNOWING EACH OTHER IN HEAVEN.

Or all the afflictions to which we are liable, there is none so painful as the death of our friends; for which the Gospel affords us the only consolation that deserves the name—the prospect of being reunited, at no distant period, to those of them who die in the Lord. I believe, however, that many pious persons have feared lest they should not recognize their friends in the other world; and that apprehension has rendered the parting pang more exquisitely painful; and prevented the wound inflicted on their hearts from being healed. I shall endeavour, in this Essay, to demonstrate that we shall know our friends in heaven, and that their society will form an important feature in our happiness. I shall draw my proofs from Scripture:

I. 2 Samuel xii. 23. When the child of David died in its infancy, the Psalmist consoled himself with this reflection, 'I shall go to him, but he shall not return to me.' This passage of Scripture proves, 1st. The salvation of those who die in their infancy. 2dly. There-

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II. 1 Thessalonians ii. 19. 'For what is our hope, joy, or crown of rejoicing? are not ye even in the presence of the Lord Jesus Christ at his coming? For ye are our glory and joy.' The knowledge that Christ was awarding glory to a number of persons converted by his instrumentality, could not be so gratifying to St. Paul, as seeing him confer it on these whom he recognized as his former friends and converts. If he knew them not, his success in preaching, abstracted from the persons of his converts, would be his joy and crown of rejoicing: but he speaks of his converts themselves as composing his crown and joy.

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No regular Report has been received from this School. It consists of fifty regular attendants, and is under the care of six Teachers.

SCHOOL NO. 11.

The Superintendents and Teachers of School No. 11 report, that the present number of learners is 64; and of these, 27 are white, and 37 are coloured; 42 read in the Bible, many have committed to memory Watts' Divine Songs, several catechisms, and Chapters in the Bible. Of all these, the greater part have been brought from the first principles, since they entered the school; many since the last Annual Report. The School is conducted by two Superintendents and ten Teachers.

SCHOOL NO. 12.

Since the last anniversary, 104 have been admitted; of these about 80 regularly attend. 30 have been brought from the first class to read in the Bible. During the last year, 300 chapters in the Bible have been committed to memory; 4 of our Teachers have made a profession of their faith in Christ, and several of the scholars appear seriously inclined.

SCHOOL NO. 13.

This School is under the care of 2 Superintendents, a Secretary, and 18 Teachers: 188 have been admitted during the year; 148 are regular attendants. Six aged women who commenced with the alphabet, can now read; nine have committed from 4 to 36 chapters in the Bible, and all the classes who can read, from 240 to 1339 verses of Scripture, M'Dowell's questions, with all the catechisms and hymns used in the school; the number of chapters in the Bible committed during the year, is 728. One white girl and three coloured adults give us every reason to hope, that they have been brought from nature's darkness into the glorious light of the gospel.

Our reward has already been ten fold adequate to our labours, and we trust the Lord will enable us to persevere in strengthening each other's hands, and doing all in our power to promote the welfare and prosperity of the Sabbath School Union.

SCHOOL NO. 14.

During the past year, 96 have been admitted; about 240 regularly attend. From the first section of the Bible class, we have the following specimens of improvement, since our last annual report. A little girl has committed to memory 50 chapters in the Bible, the Westminster and Emerson's Catechisms with proofs; another aged nine years, 109 chapters, 94 hymns, with the above catechisms; another, 80 chapters, and 3 catechisms; another, 72 chapters and the catechisms. In the third section, a little girl has committed the whole of St. John's Gospel, the Book of Proverbs, 41 Psalms, the proofs of the Westminster Catechism, the Heidelberg, and Helenbroeck Catechisms, Watts' Divine Songs, and 20 Psalms of his version; another, the Book of John, and 22 chapters in the Proverbs, with the catechisms above named. A little girl who commenced with spelling, has within the year committed the whole Book of Proverbs, 37 psalms, hymns, and catechisms; another only eight years of age, 50 chapters and 80 hymns. According to the statements of the Teachers, more than 1100 chapters have been committed to memory, beside catechisms and hymns innumerable. The sum of 7 dollars and 6 cents has been contributed by the children towards the education of heathen youth. Three Teachers and one Scholar have made a public profession of their faith in Christ.

We long to be able to state, that multitudes are flocking to Jesus. Sometimes our hopes are raised, and we think we see the buddings of grace. We frequently witness the falling tear, when reproof is administered, or instruction communicated; we frequently notice the attention paid to a sermon, by the account they are able to give of it.

and in general terms, the object of my mission. The result was, a very cordial acceptance of me as their Missionary, a dignified and feeling expression of their thanks to the Society and to myself, and a promise on their part to do every thing in their power to encourage me."

For some time after Mr. Crane's arrival among them, he was prevented from devoting to their spiritual interests as much time and attention as he wished, in consequence of his being obliged to endeavour to relieve their temporal distresses, (arising from scarcity of provision during the last season,) and the necessity he was under of living at a distance from the village, from the want of a suitable mission house. Immediate measures were therefore taken for the erection of a building to accommodate the Missionary and Teacher; and for this purpose, the Board have appropriated six hundred dollars. The building is now habitable, and will probably be finished in the course of the ensuing season, and many inconveniences thereby removed, with which, at first, the labours of the Missionary were embarrassed.

From the information communicated to the Board, it appears that the most deplorable ignorance prevailed among the Indians, on every important religious subject, although the *Pagans* among them, i. e. those who retain the principles, the rites and ceremonies of their fathers, are few in number, and their influence feeble. A large majority of the Tribe assent to the truth of the Gospel, and countenance the preaching of it by their presence. Two of their chiefs particularly, and several of the young men in the Tribe, have manifested much concern for their eternal welfare, and made many inquiries respecting the way of salvation by Jesus Christ. In expressing this concern, they showed a particular desire for baptism, and appeared to esteem that ordinance of paramount importance, and in some instances, as almost superseding the necessity of repentance towards God, and of faith in our Lord Jesus Christ. Immediate attention was given to rectify this their error, by preaching and by conversation; and the Missionary trusts that he has succeeded in the attempt. He has also endeavoured, and not without success, to excite the solicitude of those who are members of the church, in behalf of their brethren who are "without God, and without hope," among them; and the Missionary states, that he has heard prayers from those illiterate converts, expressing such heartfelt anxiety, such hope and confidence in the Son of God, as have led him to anticipate the most pleasing results. They who are professing Christians among them, walk worthy of their calling, and are the first in all acts of national kindness, and the most prompt to render assistance in cases of individual suffering.

In a communication recently made to the Board, the Missionary observes, "The attention to religion excited among many of the Tribe, who have hitherto been strangers to 'the power of God's salvation,' has been a source of great satisfaction to the Christians. Those who were capable of instructing others, encouraged the young

people to come to their huts, and spend their evenings in profitable conversation. I requested the members of the church to assemble together on the afternoon of every Saturday, for the purpose of encouraging each other, and examining and instructing those who might wish for it. This was followed by applications for admission to the church. The applicants were advised to wait some weeks, and the intervening time was employed in preaching on those subjects which related to their examination and preparation for participating the ordinances of Christ. The elders also were instructed relative to their duty, as officers in the church. After these arrangements were made, five women and two men came before us to confess their faith in Christ. They all passed through a rigid examination, and six of them were received. It was thought advisable to defer the reception of one on account of her youth. Her exercises of mind were satisfactory. It appeared that she had for some time persisted in the practice of all the Christian duties with which she was acquainted, although she met with opposition and violent treatment from one of her parents. Three of those received were baptized, and four of them were married.

"From the examination and confession of these Indians, we cannot but hope that they will adorn the doctrine of God our Saviour. They all evinced a determination to adhere to the cause they had espoused, and to suffer patiently all the evils which, as Christians, they have reason to expect.

"The administration of the Lord's supper was interesting and solemn. The house was crowded, and the countenances of all present appeared to express an inward sense of the vast importance of the scene before them. My interpreter, (who is not a pious man,) the son of Cusick, my stated interpreter, who was absent, was so much affected, as to be under the necessity of leaning on the desk for support while speaking. While I was dispensing the elements, he sat down and burst into tears. His brother wept also. In the evening he came to see me. I told him I was much pleased with his conduct through the day, for he spoke with more confidence and energy than he had ever done before. He answered, 'Yes, but it breaks my heart.' I asked what broke his heart? He said, 'The great mercy of the Son of God.' I was also informed, that numbers had felt a degree of tenderness on this occasion; and I have some reason to cherish the hope, that impressions were made on some which will be lasting and saving."

As far as their scanty means would admit, the Board have commenced the purchase of a library for the use of their Missionary; and in consequence of Mr. Crane's having lately connected himself in matrimony, they have added to his former salary the use of the farm belonging to the Society.

The Treasurer's account accompanies this Report.

BRETHREN,

The prospects of the usefulness of this Institution, are more cheering at present than at any period since its organization, in the year

1796.—And on a review, especially of the year that is past, have we not great reason to bless and magnify the name of God our helper? and have we not every encouragement to persevere in this good and glorious cause? Into those fields which are whitening to the harvest, the sickle has been thrust; and the fruits of righteousness which have been gathered, we would hope are the first-fruits of a rich and abundant harvest.

The Directors cannot refrain from congratulating their brethren on the establishment in this city, during the last year, of the "United Foreign Missionary Society;" and while they would express their sincere desires, that that Institution may be rendered eminently successful in the glorious cause in which they have embarked, they would also confidently hope, that the resources of our Society will not be diminished, nor the efforts of its members relaxed, and that with untired hearts and hands, we may still continue to advance under the auspices of that same gracious Providence that has hitherto conducted us. To him, and to the word of his grace, would we commend ourselves, and the interests of those Heathen who have for years been committed to our care; and while he permits us, on this occasion, gratefully to erect our Ebenezer, we would go forward with the humble trust, and the fervent prayer, that for every future exigence "the Lord will provide."

By order of the Board of Directors,

P. N. STRONG, Clerk.

[By the Treasurer's account it appears that the Society have expended, during the past year, \$3349.93; and that their income has only been \$1449.23 of which \$673, arise from collections in the churches in this city connected with the Institution; \$72 from members of the Society; \$509.50 from dividends on stock; \$25 a donation from S. V. S. Wilder; \$60 a collection in the 3d Presbyterian Church in Philadelphia; and \$100 from a member of that church, (transmitted by Rev. Dr. E. S. Ely,)—both these latter sums contributed to aid in building a church in the Tuscarora village: and there was at the date of the account, 7th April 1818, a balance due the Treasurer of \$1564.18.]

Seventh Number of Monthly Correspondence of the British and Foreign Bible Society. (Concluded.)

Specimen of the Monthly Paper of Business, printed and issued by the Committee of the Russian Bible Society.

The following is an Abstract of the Paper containing the Business of November the 13th, 1817.

There were laid before the Committee, specimens of the following recently printed editions of the New Testament: viz. the second edition of the Slavonian New Testament, in duodecimo, on stereotype; the Moldavian in octavo; and a third of the German, according to the Roman Catholic Version; each consisting of 5000 copies.

guages; and from this supply they had immediately forwarded to the army 150 Slavonian Bibles, and 1680 New Testaments, in order that the desire of our warriors for these holy volumes, for which they are ready to pay, might in some degree be satisfied. The Committee of the Russian Bible Society have resolved to transmit them a fresh supply.

According to advice from the Witepskian Committee, many inquiries are making there after the Scriptures in the Slavonian, German, Polish, and Hebrew languages. The Polish and Hebrew copies which were sent from hence, were disposed of soon after their arrival. The Military Orphan School at Witepsk, has been supplied with Polish New Testaments.

The copies of the Four Evangelists, and the Acts of the Apostles in Hebrew, sent to the Committee at Wilna, have been eagerly bought by the Jews there; for which reason they have requested a further supply. The Israelites have also inquired after copies of the whole Bible.

By the edition of the Gospel of St. Matthew, which the Committee of the Russian Bible Society have undertaken to print at Astrachan, at their expense, in the Kirgesian dialect of the Tartar language, the Tobolsk Tartars, and the Buchars, will also be benefited.

The Committee at Resan write, that the sum of money they have remitted hither, includes 110 rubles, being the contribution of the Tartars, in the circle of Kassimoff, who have expressed a wish for copies of the complete Bible in the Tartar language.

The correspondent of the Russian Bible Society, Director of Schools, Mr. Manpe, in Taganrog, writes, that the sale of the copies of the Holy Scriptures, sent from hence in various languages, is proceeding: Greeks and Turks come in numbers to purchase them.

Although many copies have been distributed gratuitously, the money received for those sold will amount to something considerable. Demands have been made from thence for copies in Polish, German, French, and Italian.

Michael, Archbishop of Irkutsk, writes, that no sooner had he published an account in his diocese of the object of the Bible Society, and given notice of his intention to establish a Branch Society there, than numberless inquiries were made after copies of the Holy Scriptures from every quarter, even by the Heathen, and those sent into banishment, who offered to pay for them out of the money they may be able to earn.

The correspondent of the lately established Auxiliary Society in Kieff, expresses himself in his letter to the Committee among other things, as follows:—"The establishment of the Russian Bible Society is a most sacred undertaking; it is from the Lord himself, who will have all men to be saved, and come to the knowledge of the truth. To every nation the salvation has been proclaimed in their own tongue; and these nations, if they are attentive to his voice, which calls them to behold the light of the Gospel, will unite, as it were, into one pious family, which, illumined by the light of faith,

will become one fold, attending to no other call, than that of their Shepherd, Christ. They will then form a blessed fraternity, a heavenly communion, united like the angels in love to God and man, and with one voice and heart, devoted to our Saviour, and his doctrines, proclaim the praise of the tri-une God. Those who have hitherto sat in darkness, and the shadow of death, begin already to perceive the light, and discover that in this light everlasting life is clearly to be discerned.

“ May the labours and exertions of the Russian Bible Society be blessed for the exaltation of the name of the Most High. Upon this foundation a Branch of the Russian Bible Society has lately been established in the town of Kieff, renowned for ages as the birth place of many zealous promoters of the true knowledge of God, by which the vine in the vineyard of Christ in Russia will bring forth fruit in abundance.”

Correspondence of the London Rel. Tract Society. (Concluded.)
SWEDEN.

From the Report of the Evangelical Society for 1816.

Next to making a provision of Tracts, it became the duty of your Committee to take care that all were satisfactorily distributed throughout the land; to effect which, they not only made use of the means already particularized in the Reports of the preceding years, but extended their sphere of action into a diocese standing much in need of it, *that of Wexio*, where hitherto little has been done, the members of the Society residing in very distant parts from each other, and being thus prevented from holding much mutual communication. At length your committee succeeded to their utmost wish, having found in the Rev. Mr. Lindvall, the secretary to the Consistorial Court at Wexio, a willing, zealous, and active Agent, who has in good earnest set about this desirable work.

Your committee have assiduously turned their attention to Students and Scholars, both at the several Gymnasiums, (a second-rate university,) and at the Public Schools in general: in order to awaken among them attention to this work of God in the Land, and impress their yet teachable minds with the same good which others have received, your committee selected suitable Tracts, and sent them to the Bishops, with a respectful address, and a request that they would dispose of them conformably to your Committee's views. The most agreeable replies have been received, justly demanding this public testimony, so honourable to the character of the several Right Reverend Prelates.

In *Lapland* and other nothern regions, the prospect of a more extensive circulation of the Society's Tracts opens, especially by means of a man of considerable rank, whose official duties will induce him to visit in person those distant places. His known zeal for the glory of the Lord and the increase of his kingdom, is a guarantee to your committee, that he will not be lukewarm, either

in this business or the distribution of the Holy Scriptures.—May the Lord God prosper this blessed and benevolent purpose!

The total number of Tracts that have been *printed* by your Society *since its establishment*, amount to 1,203,750; and the *distribution* to 1,014,324 copies.

That the perusal of these Tracts has been attended with the blessing of God, for much good, is no hypothesis, but an ascertained fact; which your Committee's correspondence with country places fully establishes; of which the Society may with delight satisfy themselves, by perusal of the Extracts contained in the Appendix. An impression has been made, for which the parties concerned, not only while upon earth, but, your Committee trust, by God's grace, in Heaven also, will have cause to give praise, blessing and honour to His name to whom these Tracts, in such plain and unassuming language, direct every broken hearted sinner, for salvation;—in the same spirit as that which made John the Baptist cry aloud to his hearers,—“Behold the Lamb of God, which taketh away the sin of the world!”

RUSSIA.

From the Rev. R. Pinkerton. St. Petersburg, Aug. 12th, 1817.

Along with this I send you a copy of the *Missionary Transactions*, in Russ; a copy of *Buchanan's Researches*, in the same language; and a copy of an excellent little work, which the worthy princess has written and lately published, for the instruction of Russian youth in the saving doctrines of Christ; called, *Cversations between a Mother and her Children, on Spiritual Subjects*. I intended also to have sent you a third Volume of our Religious Tracts; but I see this must remain to another occasion, as I have no time before Mr. R. sets off, to get a copy bound. The printing and circulation of Tracts in the Russian language are going forward with great success. The number of Tracts printed, up to this date, is 156,000. The demands for them, from the most distant parts of Russia, are continually augmenting; and the following extracts of letters to a Nobleman, from the first dignitaries of the Russian Church, will show to you the estimation in which these most useful Publications are held by the Pastors of the flock of Christ in this great empire.

1. The *Bishop of Irkutsk*, among other things, writes concerning the Tracts as follows;—

“These Tracts are invaluable, because they are founded on the Word of God. In one week the whole number sent me (532 copies) were bought up with great avidity by those who love pious reading. It required no particular care or exertion on my part to dispose of them.—At first, I gave away a few of them to some well-disposed persons, whose recommendations of them soon brought others, who desired to read them also. Your hopes are therefore already realized; for now the demands upon me for these Tracts are so numerous, that, had I had four or five times more

"than were sent, they would have been already disposed of. Enclosing *Ninety* Rubles for those formerly sent, I beg your Excellency to do me a new favour, by sending me two or three thousand copies more of these compositions."

Irkutsk, May 23d, 1817. (Signed) "MICHAEL."

2. *From Gaius, Archbishop of Astrachan. April 28th, 1817.*

"The Compositions and Translations of a certain pious Lady, labouring for the good of souls, I had the honour of receiving; and they have been received by all who got copies of them with great satisfaction. The money received for them, *One Hundred* Rubles, I transmit to your Excellency. This the purchasers most willingly gave; and there are still very many persons who desire and pray to be supplied with these useful Publications. And therefore I humbly beg your Excellency to send me as many, and, if possible, more than I first received, of these Tracts, to satisfy the longings of thirsty souls, desirous of reading them for their benefit on all occasions."

3. *From Dozitheos, Bishop of Orloff.*

"The 532 Religious and Moral tracts, translated and printed by the efforts of a religious Lady, I had the satisfaction to receive; and it is with peculiar pleasure that I have fulfilled the commission of your Excellency, so beneficial and edifying for Christian souls. Those Tracts are already all distributed to such persons as wished to possess them; and the money collected for them I herewith send to your Excellency, begging at the same time to be furnished with a number more of these Publications; for, after they were all gone, many persons came forward expressing their desires to possess them."

4. *From Athanasius, Bishop of Penza. May 29th, 1817.*

"The Tracts, in consequence of their soul-edifying contents, are so much sought after, that the whole number of Copies sent have been disposed of in the City of Penza alone, without sending any of them to other parts of my Diocess. Enclosing the money received for them, I beg your Excellency to send me Tracts for *Two Hundred* Rubles more."

5. *From Serguis, Bishop of Rezan. July 4th, 1817.*

"The pious publisher of these writings may rest assured that her labours have not been in vain. I myself have repeatedly witnessed the great good produced by them, particularly among young persons. May the Lord bless her, and continue her zeal; and by his Almighty power enable her to publish a still greater number of Tracts of the same kind!"

These, my dear friend, are fair specimens of numerous testimonies received from the different parts of Russia, respecting the utility of Religious Tracts. I am sure they cannot fail to prove gratifying to you and the other members of the Religious Tract Society, to whom I desire to be affectionately remembered.

Yours, in labour and love,

ROBERT PINKERTON.

ICELAND.

From the Rev. Dr. Henderson. London, Dec. 16th, 1817.

Owing to my having been called, last year, to proceed to Russia, my correspondence with Iceland has necessarily been interrupted; and I have no later accounts from that quarter than the letter from the Rev. Mr. Johnson, which I find you have published in the last Report of the Religious Tract Society. That our friend, however, has not relaxed in his exertions, will be evident from the following list of Tracts which he has translated, and sent to Copenhagen to be printed. Some of these are already in circulation; and the rest were about to be put to the press when I passed through that city, about two months ago. Those marked with an asterisk are of the Tracts of your Society.

Tracts prepared by the Icelandic Society.

- No. 1. Thoughts on Christianity, interspersed with Examples.
2. The True nature of the Religion of Jesus.
3. An Excitement to Serious reflection; addressed to all who wish to be truly happy.
4. A Christian Mirror for Children.
- *5. The Warning Voice.
6. The Praise of God, from the Mouth of a Child.
- *7. The Great Question Answered.
8. The One Thing Needful.
- *9. The Bravery and Happy Death of James Covey.
- *10. A Dialogue between a Traveller and yourself.
- *11. Poor Joseph.
- *12. Vivian's Three Dialogues between a Clergyman and one of his Parishioners.

That the influences of the Divine Spirit may accompany the Tracts circulated by the Society, is the sincere prayer of

Your most obedient Servant,

E. HENDERSON.

GIBRALTAR.

From a Minister. Nov. 5th, 1817.

The supply of Religious Tracts, in various languages, kindly sent by the Religious Tract Society, have been thankfully received, and nearly all distributed. I have had many proofs of the good produced by giving them in the Army. Three of our Society were awakened by reading the Tract sent by the Committee and distributed by me. If the Committee can keep me at work, I shall be very thankful to continue in their honourable service, striving more faithfully to bring about the object they have in view. Wishing the Society continued prosperity, I remain, your obliged friend, in Christian bonds,

THOMAS DAVIES.

DOMESTIC.

From the Silver Street Auxiliary Society.

We have heard of an instance of usefulness by the means of one of the Tracts distributed by us, and upon which we can place de

pendance, as we have it from good authority. The person who gave the Tract away, gives the following account :—

“Standing at the door a few months ago, a poor woman came up, and desired to speak with me. I asked her business. She said, ‘Do you not remember giving me a Tract, called **ANDREW DUNN**, about twelve months ago?’—I recollected something of the circumstance, and the woman assisted my memory, by relating what I said to her at the time. I remember purchasing a little cotton of her, and inquiring what her husband was?—to which she replied, ‘He is a Protestant, and goes to Cripplegate Church.’ I only intended by the question to know what business he pursued; the mistake, however, on the woman’s part, gave me an opportunity of asking her if she were not a Catholic?—To which she replied, ‘I was brought up one, but I am not satisfied. I have had a desire after God from a child, but I am ignorant of many things. I sometimes go to the Chapel in the City-road, and hear what I think is very good; but then I want to be more certain about what true religion is.’—I advised her to go there again; and observed, it was not the name of Catholic or Protestant that would save us, but that we must be born again; and advised her to go again, and hear more about it at the City-road Chapel: at the same time, I presented her with **ANDREW DUNN**, little expecting to see her again. This second visit was to express her thanks for that Tract, and to request another of the same kind. She said, that from the time she read it, her mind became more and more enlightened, and her desires after the knowledge of God, as her God, increased more and more. She had from a child loved God, in her way, but she did not know him in Jesus, which now she humbly trusted, in some small degree she did, and longed to know and love him every day of her life. She said, she attended the City-road Chapel, and attended class. Her reasons for requesting another Tract was, she had lent the first to a Catholic, who would not return it; and said, she would be lost if she attended to such stuff as was in that Tract. She told him he would be lost, if he prayed to saints and angels; (you know you pray to Mary, but the Scriptures say, There is but one Mediator between God and man): saints could not take away sin, nor make him hate it; but the word of God says, that Jesus, by what he did and suffered *once*, took away sin. He is the only High Priest, and has said, ‘Come unto me, all ye that are weary and heavy-laden, and I will give you rest;’ and that those who come unto him, he will in no wise cast out; and though she felt herself a very guilty and ignorant creature, she would come to him, and him alone, through his grace, for all her salvation.”

The Committee trust that the above Extracts will warrant the Appeal made at the beginning of this Sheet, and will secure increased exertion in behalf of the Pecuniary Resources of the RELIGIOUS TRACT SOCIETY.

LEGH RICHMOND, C. F. A. STEINKOPFF, JOSEPH HUGHES,	}	SECRETARIES.
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History of the Conversion of three Jewish Children, which took place at Berlin, A. D. 1716. Translated from the German.

In the year 1716, there lived among the Jews at Berlin a family consisting of father, mother, and three daughters, of which the eldest was twelve years old, the second ten, and the youngest eight. These three children having often had intercourse with the children of their Christian neighbour, heard from them concerning our Saviour and his religion. The Christian children would often tell them, how the Son of God himself was a little child, and received the name *Jesus* when he was circumcised, how he was brought up by his reputed father Joseph, till in his thirtieth year he began openly to teach men the way of salvation, and to work many miracles. They would then speak to them about the meekness, compassion, and love of Jesus, that he died on the cross a shameful and painful death, in order that poor sinners might not die for ever in hell; "*Jesus is ready,*" they would say, "*to save you also.*"

These things, related by the Christian children in simplicity, made a lasting impression upon the minds of these young Israelites: they had learned to repeat by heart the Lord's prayer, and many texts of scripture, by frequently hearing the Christian children repeat them: at length all three resolved to embrace the religion of that Jesus of whom they had heard so much, and whom they had learned to love. They went, therefore, to the Rev. Mr. Kahmann, M. A., Pastor at St. Mary's. To him they addressed themselves with a childlike confidence; and declared their resolution to become open disciples of Jesus of Nazareth, whom they loved, and of whose salvation they wished to be partakers. The clergyman supposed the children had been guilty of some fault in their parents' house, and from fear of punishment had taken refuge with him; he therefore kindly but earnestly exhorted them to return home, and to be henceforth obedient to their parents according to the fifth commandment. But instead of returning, the children embraced his knees, and entreated him not to thrust them away from Jesus of Nazareth, as it was him alone they did seek, and as nothing but the desire of belonging to Jesus' flock had induced them to leave their father and mother. The clergyman was deeply affected to see these dear children thus entreating with tears admission to Jesus; he then assured them that he would take them under his protection, which he did after he had obtained permission of the magistrate. But as the parents soon came to reclaim their children, the matter was referred to the king. His majesty ordered a council of four ecclesiastics, (two reformed, viz. the Rev. — Jablonsky and the Rev. — Achenbach, and two Lutherans, viz. the Rev. — Possard, and the Rev. — Thering) who should examine *whether the children upon their own desire might be instructed in Christianity without violating paternal authority.*

Instead of considering the question *theoretically*, the council resolved to decide it by putting the sincerity of the children to the most trying tests, and by giving the parents opportunity to witness

the whole of the proceedings. On the day of examination, the parents being in an adjoining apartment, the children were separately examined concerning the reasons of their deserting their parents; they were told, that nothing should hinder them from returning back to them; they were urged to do so; fine clothes and other things were promised them upon their return to their parents; the hardships they would be likely to undergo, after being baptized, were described to them in the strongest and most affecting terms. But they were neither tempted by promises nor frightened by threatenings; and though their filial affection was greatly moved, yet each of the children preferred Jesus of Nazareth to every thing here below; "Gladly," said they, "will we forego the love of men, for Jesus loveth us; we fear no hardships, if we may but be the disciples of Jesus, who will bring us soon to heaven, where hardships will be no more."

Recourse was now had to another and still severer trial. The parents were brought into the room where the children were. They used all means of persuasion, entreaties, threatenings, yea, upon their knees they besought the children to return.—Reader, pause for a moment! you are here introduced into a scene, where the strongest feelings human nature is capable of are brought into lively agitation. The parental tenderness of father and mother, the hard conflict of the children between filial affection and love to Jesus, the deep emotions of the spectators—all bathed in tears—Love to Jesus bore away the victory.—Christian! were your sincerity put to a similar test, would your love be as strong?—Israelite! can you still deny that the love to Christ which constrains some of your brethren and sisters to forsake all and to cleave to him, is a love which heaven has poured into their hearts?—But to proceed in our history. The second daughter, the peculiar favourite of her mother, answered her maternal, heart-breaking applications, in words blended with filial love and Christian fortitude, "My dearest mother, I will go back with you joyfully, and be your dutiful child, if you will believe in our dear Saviour who died for us poor sinners, and who is ready to save you if you but believe in him." The parents then appealed unto the clergymen present, to do every thing they could to induce them to return. But the repeated entreaties, persuasions, promises and rebukes of the ministers proved all fruitless, the heart of the children was fixed upon Jesus; it appears that the Lord had drawn these dear children unto himself with the cords of love, and when he draws, who shall let?

After all means had been tried, after full scope had been given for the exercise of paternal authority (for the parents were allowed to have private conversations with the children) after it had appeared beyond all doubt, that the children had nothing to induce them to leave their parents, but a sincere and heart-felt attachment to Jesus, the ministers decided that they could not conscientiously refuse them the benefit of Christian instruction. Rev. Mr. Rahmann, the clergyman to whom they first applied, was appointed to instruct them in

religion; on the afternoon of the second Sunday after Easter (April 11, 1717,) they were baptized in the parish Church of St. Mary's, by the same minister, before a very numerous congregation, after having first made a free and open confession of their faith. The baptismal name of the eldest was *Constantina Friederika*, and the second *Sophia Johanna*, of the youngest *Maria Christiana*, with the additional name of *Hirtensrey**.

The love which these children had to the Lord Jesus has been often admired by all the Christians to whom they were known. It was so ardent that when they met with the name *Jesus* in a book they would kiss it, or press it with both hands upon their bosoms. How does the love of these Jewish children shame the lamentable coldness and indifference of Christian children, nay, of many a Christian in riper years of life!

May such avail themselves of the example set before them in this history, lest the subjects of it rise in judgment with them and condemn them! And may the same love to Jesus be poured from on high into the hearts of those dear Jewish children who, by God's merciful providence, are already brought under the means of grace.

The authenticity of this remarkable history is fully attested by the records of the parish church of St. Mary's at Berlin, where it appears also that many very respectable Christians in that town stood as God-fathers and God-mothers at the baptism of the three Jewish children.

MISSIONARY INTELLIGENCE.

LETTER FROM MRS. ROWE.

Digah on the Ganges, Hindostan.

Dec. 9th, 1816.——I would fain give you some idea of the horrid superstition and idolatry of the poor Hindoos, by endeavouring to depict a scene which lately transpired. The Mahometan faith prevails in Hindostan. The last new moon was their anniversary of the Mohruen, a festival in commemoration of their prophet Mahomet, and of the victories gained by his two sons, Hussa and Hoosa, emblematical of which, two selected men fight sham combats in the midst of the assembled multitudes, accompanied by bass and small drums, horns, and various instruments of barbarous sound, and to crown all, they add their own loudest yells. They move along the public way in the most tumultuous manner, occasionally beating their breasts, while calling upon the names of their adored champions till their bosoms swell to a puff, their eyes seem ready to leave their sockets, and they become hoarse with calling. They also affect to bury and raise Mahomet, by each one going to the sacred Ganges, taking up a handful of mud, bearing it to the tombs of their departed saints, where lights are kept burning; there they cast it

* These names seem to have been given them by their God-fathers, with a view to express the distinguishing grace of each of them. Thus of the three children, *Constantina* seems to have been the most *constant*, *Sophia*, the *wisest*, and *Mary Hirtensrey*, (i. e. a faithful shepherdess) the most *loving*.

into a heap, sit around it, and watch, adore, moan, roar, and beat their breasts, and play their music ten days and nights; after which they take up the earth, put it into a temple made of something portable for the occasion, which is borne on men's shoulders through the streets with the most horrid exultations almost to phrenzy. Every one wears a green garment in token of sorrow. If you tell them Mahomet is false, it enrages them; others say they worship the same God we do. I should have trembled for our safety, had it not been for the military force at Dignapore. They worship at the tombs of their saints, supposing that the lingering spirits there can procure them favours. Their dances have the enchantments of satan to induce the beholders to worship the performers, crying, the spirit of God is in them.

I witnessed the ceremonies of the festival of Juggernaut at Serampore. I was overcome with surprise and pity to see so many immortals thronging to adore an empty, hideously painted shell, into which they affirm the great God descends and abides during the season of their superstitious services. The Car, the fantastic, obscene, cruel Car, with its 36 massy wheels, designed to immolate, passed before my view laden with hundreds of priests on the platform of each story, through whom the people paid sacrifices to the God at the summit, by casting up ripe fruit to them. The car stopped! The earth trembled; and the God descended, let down by a rope round his neck, from platform to platform, amidst the loud acclamations of thousands. He was clothed in scarlet. No lives were lost that I heard of. However alluring these things are, (and thousands are duped by them) yet we believe true religion is acting a secret though effectual part in many places. Houses of worship are becoming too small. It is supposed that true religion prevails more among the army than in civil society; which will probably have a more favourable influence in moralizing the heathen. A native brother who is employed by this station, to preach and talk among his fellow natives says, that when he reads in the market places, many listen with attention, and say, the gospel is good. He preaches every Sabbath afternoon in his native language to about thirty, men and boys. There are six native men members of the church, and two women, but owing to the remaining prejudices of their husbands that women should not appear in public, they now do not attend.

At Cutwa much good has been done; I saw one woman baptized by Mr. William Carey.

We hear from Mr. Chamberlain, at Mongohis, that one native man is desirous of christian baptism, and a native school master is deeply interested in the scriptures. He has been there a year, having been ordered from Sudham by government for preaching to the people in the open fields at their festivals. Government has lately laid a tax on all books intended for gratuitous distribution.

At Crownpore, a military station, 600 miles further up the river, ten soldiers have lately been baptized by Mr. Kerr. It requires the most persevering diligence to make any progress in the Hindoo lan-

guage ; as there is no dictionary or spelling-book printed with the characters. For a female to read Hindoo is a very extraordinary thing. They all talk Hindoostanee to their servants, yet I have never either seen or heard of any who could read it. I have read the gospel by John several times to the Moonshé, and have translated nine chapters of it.

METHODIST MISSION.

FROM THE LONDON METHODIST MAGAZINE.

Extract of a Letter from Mr. W. M. Harvard, Methodist Missionary at Colombo, in Ceylon, dated June 22, 1817.

On our first arrival in Colombo, Lady Brownrigg, in the most obliging manner, directed an invitation to be sent to us for the *Ball*, on the King's birth-day. This is a mark of respect which is always paid to the European residents in Colombo. We, of course, felt ourselves favoured by it ; but our principles and discipline dictated an apology to be coupled with our expressions of thankfulness for the condescending attention. We assured her ladyship we should largely participate in the pleasure of the celebration of the venerable day, and would make it a point to pay our respects at the *Levee* ; but begged her excuse from the *Ball*, on the ground of our character and discipline. Lady Brownrigg wrote us a most friendly answer, commending us for our adherence to any rules which might have been given us from our society in England, and that she was much pleased with the propriety of our conduct, and that the Governor would be pleased to see us at the *Levee*. We accordingly attended.—His Excellency kindly asked us about the Sunday School which we had established the day before, and wished us all success in our undertaking. It was probably the first time that ever a British Governor condescended to inquire about a Sunday School at a *Levee* ; it was, however, a striking characteristic of his Christian and zealous disposition ; and was a sufficient evidence that we had not incurred his displeasure, by modestly declining the honour intended us. In fact, persons in our situation are not expected at such seasons of public amusement. This may serve as a specimen of our deportment on all similar occasions ; and the manner in which it was appreciated, will give rise, I have no doubt, in the minds of our friends at home, to satisfaction and thankfulness. To the Lord be all the praise!

June 24th. In consequence of the resolutions of our last Colombo Conference, we made arrangements last week for making a collection in our chapel, in aid of the funds of the Colombo Auxiliary Bible Society ; and, as we have *five* Sundays in *this* month, we fixed on the *third*, in hopes that it might not injure our regular monthly collection. To give it greater publicity, we had our intention announced in the Gazette, with the kind permission of the Assistant Secretary to government, and published for brother Fox, newly ar-

arrived from England, to preach on the occasion. About five minutes before the service began, we were agreeably surprised by being informed that the Governor was on his way to the Mission-House, in order to be present: not having had any previous intimation of his obliging intention, we were prevented making any preparation of a seat, &c. for his reception; and he kindly sat down with a few gentlemen, who accompanied him, in a large pew, which was furnished quite in a common manner. The congregation was large and respectable. The Sunday School boys sung *Canaan*, and brother Fox preached on "The earth shall be filled with the glory of the Lord," &c. It was altogether most interesting; and the private, unexpected manner in which his Excellency condescended to give his sanction to our collection, was very gratifying and encouraging to our minds; and was a pleasing proof of our proceedings still continuing to be favoured with his notice and approbation.

The amount of the collection, including two donations since, is 371 six dollars, or nearly 20*l*. Most of the Europeans who were present, being subscribers to the Institution, it was not to be expected that they should have given largely on this occasion. And the country people could not afford to give any thing considerable; so that under such circumstances I think you will agree with me, it was a very good collection. And what is still of more importance, its tendency to interest our congregation in the glorious work of disseminating the word of God; this will ultimately be of far more consequence to the good cause, than any sum which could have been raised on such an occasion.

June 25. We have lately turned our attention to a regular system of establishing schools for the education of native children, and the governor has expressed his decided approbation of our adopting the measure. The particulars will come officially to our Committee in a Report on the subject, which will be sent from our Conference. At present we are on the eve of establishing in this circuit nearly ten of these schools; which we expect, in a little time, will bring under instruction as many hundred children. The parents, generally speaking, appear greatly interested in this provision for the improvement of their children; and we trust it will conduce to the real and eternal benefit of many, both parents and children. We have a fine school at Colpetty, about two miles and a half from the mission house, which contains about 120 boys and forty girls. It was established under the patronage of Lady Johnston, and appears to promise well. We, besides, preach in the school-room, in Cingalese, every Sunday. The children have begun to make an attempt at *singing*, an accomplishment which the lower order among the Cingalese, especially in psalmody, do not excel. But this, I hope will improve. I preached to them last Sunday afternoon, and heard them attempt to sing a Cingalese hymn, to the tune of "Job." Some of them carried on the air pretty passably; but the far greater number were so wide of the point, and yet so zealous in their attempt, that it was very difficult to distinguish any thing like a tune. At

first I could hardly repress a smile, at such a medley of sounds, as I cannot possibly describe to you. If you ever heard a large number of boys *huzzaing*, and noticed the *clashing* of the *shrill* and the *gruff* voices, you may form some small idea of our singing last Sunday. But when I looked at the dear children, and remembered that the Lord had enabled us to gather together so goodly a number of them, and that they were all with one accord engaged in *making a noise* about the true God and the Saviour of sinners, I was sensibly affected with gratitude to God, and assure you enjoyed a greater *musical feast* than I should have done in hearing a chorus of the first voices. The children have no idea of singing, and in teaching them, we were sometimes obliged to simplify the act as follows :

"Now, boys, to sing is to make a noise ; you must, therefore, each endeavour to make the same kind of noise which I do : and he, whose noise most resembles mine, will be the best singer." They then set to work ; and by degrees the effort assumes something like a musical sound. But now the very discord of native children attempting to sing the praises of God, is music to me.

At our class meeting in the Pettah, the other evening, (which was led in Portuguese,) my soul was much revived. We have never yet, from this station, written home much about conversions ; but you must not conclude, therefore, that we have none. It is true, they are not numerous, nor so much so as doubtless they would be if we were more faithful. The Lord make us more so.—But still the work goes steadily on. At the class meeting the other evening, a poor man told us in Portuguese, "I am like the poor Prodigal in the Bible, I have left my heavenly Father, I have undone myself, but I am coming back again, and I hope my Father will yet give me to feel that I am his poor recovered child." His cries were truly affecting and encouraging. "*Deos tem misericordia par me,*" (God have mercy upon me,) while the tears of penitence trickled down his sable face. Three Cingalese young men, who have met in class with us, in Colombo, we have appointed as schoolmasters at country stations on the circuit. They appear sincere young men, and I hope will be useful to us hereafter ; one is at Colpetty, about two miles and a half off ; another at Maratto, about 11 miles ; and the other at Pantura, about 15 miles distant.

The last two were brought up by brother Armour ; the former was a scholar under brother Clough, at Galle ; his name is Cornelius ; he has lately intimated to me a wish to begin to preach ; I have desired him to write a sermon in Cingalese, that we may judge of his call to the work. The other Sunday I was much pleased with him : going to preach at his school, a book of Cingalese prayers was mentioned ; I expressed my fears that it was rather in too high a style for the common people to understand ; to which he replied, "then, Sir, I can make a prayer out of my heart !" I said, "Well, Cornelius, we will see." Just then a sensible country born young man came up to me and said, with how much pleasure he had heard the master pray extempore in his own language ; on which I was resolved to give him

a trial; and he prayed with so much readiness, humility, and fervour for about ten minutes, that I could not conceal my emotions. The Lord be praised! The work is gradual, but it is effectual; and, by the blessing of the Lord of the harvest, it must go on. We must, however, have more brethren sent out to us; because our way is opening on every hand.

FROM THE PANOPLIST.

*Extract of a Letter from Rev. GORDON HALL, to the Treasurer.
Bombay Dec. 15, 1817.*

DEAR SIR,—Our hope and support is, that the seed sown by our labours may yet spring up. God grant it may be so. For a week past I have been delighted with the applications for the Gospel of Matthew, and the Tracts that we have printed. Within a few months past, I think I have distributed nearly one thousand of the Guzerattee Tract, and about one half that number of the Scripture Tract in Mahrattā; a hundred of the Tract we have just printed, and about the same number of copies of the Gospel of Matthew.

These I have distributed with my own hand, not knowing how many my brethren have disposed of. Within a week past, a considerable number of young Jews have come to the house, and solicited copies of Matthew; four calling one day, and three another. Just before I took my pen to write this letter, three boys came to beg Tracts. I gave to each of them; and since I began to write, one of these, after having gone away, returned with another lad who desired a Tract. It is but a short time since they began to come to our house to request these things.

We see nothing to prevent our carrying our plan of schooling to a great extent. We hope to do it, and have it in contemplation soon to print a catechism and other school books. This method of instruction is exceedingly popular in Bengal, and has obtained the patronage of government.—In short, all sorts of persons, religious and irreligious, seem to applaud it, and think it a sure, though a gradual method for the conversion of the heathen. It certainly must produce great effects in due time. I remain, &c. G. HALL.

*Extract of a Letter from Rev. CYRUS KINGSBURY, to the Treasurer.
Chickamaugah, March 20, 1818.*

“The Lord continues to deal graciously with us at Chickamaugah. We expect three more, two of them natives, will be added to our little church at our next communion, which will be on the Sabbath after next. Several others are under serious impressions. This is truly the work of the Lord and not ours, and it is marvellous in our eyes.”

Extract of a letter from Rev. M. E. WILSON, a missionary in Franklin county, Ohio, to his friend in Andover, dated March 2d, 1818.

Good people exert themselves very much here to support the gospel. Many of them pay a tax for the gospel, which would be thought intolerable in New-England. There is generally a great readiness

to hear the preached word, often a real eagerness and hungering after it, and sometimes a profound attention. Some appear to be under deep conviction of sin, some rejoicing in a very happy and satisfactory hope. I ride from one settlement to another, preach almost daily, and usually three times on the Sabbath to small assemblies generally collected in one room, meeting almost every where I go, with scattered instances of serious impressions, of hopeful conversions, and of the roused attention of professors. I find the greatest want of religious tracts in this country. The few which I brought with me are received and read with the greatest eagerness. Most of the people have never heard of a tract. Some few have been brought in by New-England people, a few small societies have been formed, and there is a *nominal* deposit of tracts at Marietta, but the deposit has for a long time been *empty*, and none can be obtained. I wish there could be a deposit at Columbus, and a supply sent on. I find people almost every where ready to establish tract societies; and from Columbus tracts could be obtained with ease. Most of the *new settlers* in this country are extremely poor; money is scarce, and they feel utterly unable to buy. Here is a field in which our New-England brethren may exercise their charity with happy effect, in the distribution of tracts and Bibles. I have found *many families destitute of the Bible*. In visiting a man, (he is since dead,) who had been wilfully wounded with a rifle ball by one of his neighbours, I found that he had no Bible in his house, nor could he or his wife read. He appeared almost wholly insensible respecting a future state, and still more so respecting the leading truths of the Christian religion. This is not a *solitary* instance. Whole neighbourhoods of such people sometimes get together. Can any thing be done for them? They must not be neglected. They must be sought out, and taught to read, and instructed in the truths of religion. *Boston Rec.*

AMERICAN COLONIZATION SOCIETY.

Letters have been received from Messrs. Mills and Burgess, the agents of the American Colonization Society. They arrived in London in December, after a very boisterous passage, in which they narrowly escaped shipwreck on the coast of France. They were received in England with the greatest kindness and attention, and every facility given them for prosecuting their researches in Africa, by some of the most distinguished characters in that country. After procuring much valuable information in England, and obtaining letters to the governor of Sierra Leone, and other establishments in Africa, they sailed for that country early in February. The following are extracts from their letters:

Extract of a letter dated London, Dec. 30.

"Of the fifty-five days which have elapsed since our appointment as your agents, ten were spent in the United States; thirty on the Atlantic; ten in France; and five have passed since our arrival in England. You will see that we are just entering on the active du-

ties of our agency. Though some delays have been inevitable, we have not loitered. Our passage across the Atlantic was very short. The nineteenth evening after we left the capes of the Delaware, soundings were obtained at the entrance of the British Channel. Our end seemed to be within reach; but a terrific gale, which began on the evening of the 7th December, taught us the fallacy of our hopes. Land had not become visible, and the thick clouds had prevented any accurate observation for some days. Both our latitude and longitude were doubtful. When the gale began the captain judged it prudent to put back to sea a few hours. Eighteen hours after, when the violence of the gale had not abated; when the sea raged, and the soundings continually diminished; when it seemed impossible to retrace our path, with a hope to ride out the tempest, the masts were ordered to be cut away, and the anchors to be cast.

In a short time our large new cables were dissevered by the rocks, and the ship was at the mercy of the winds, without masts, sails, or anchors. Our worthy captain said that he had done all in his power for our safety, but that we were lost; the ship could not survive the tempest. A long reef of rocks soon appeared before us, frightfully dashing the waves into the air. At this spectacle our captain said, we have but a few minutes more in this world: then hastily stepping into the boat astern, attended by his little sons, and a skilful sailor, he, with a hatchet, cut the cordage of the boat, and she was driven away. We saw them a moment—and saw them no more. Through the mercy of God, without human foresight, and to our utter astonishment, a current in the sea carried the ship around the point of the rocks.—They were supposed to be at the western extreme of the island of Guernsey.—Confiding in that power which gave us this signal deliverance, we succeeded the third day after in entering the harbour of St. Maloes in France. After a detention of four days in quarantine, we arrived in London, by the way of Havre and Southampton, in twelve days.—Both in France and in England we have been uniformly treated with civility and kindness. We have already had interviews with several of the principal gentlemen to whom our letters were addressed. They have received us with much cordiality, and view the objects of the American Society with sentiments of enlarged benevolence.”

Extract of a letter, dated London, Jan. 17.

“His Royal Highness the Duke of Gloucester, Patron of the African Institution, to whom an official letter was addressed by the American Society for colonizing the free people of colour of the U. States, has been in the country for several weeks past. Mr. Wilberforce made a communication to his Royal Highness on our behalf, to inquire whether he would prefer having the letter transmitted to him in the country, or wait for a personal interview in town. He appointed an hour this day, when he would be in town, and would see us in person. Mr. Wilberforce attended us to Gloucester House. His Royal Highness entered into a free conversation on the circum-

standards of our voyage, the population of the U. States, the number and situation of the people of colour, our courts of judicature, and several other topics. After reading the letter from the President of the society, we put into his hands a printed copy of its constitution, together with a manuscript copy of our commission, with the language, spirit, and sentiments of which, he showed himself, by his words and countenance, to be much gratified. He intimated his disposition to give in answer a letter to the President of the American Society, and Mr. Wilberforce engaged to be a medium of its safe transmission. We added, that it would give him pleasure to see us on our return from Africa, if we should take England in our route, and that the African Institution would then know better in what manner they could aid the American Society.—In the mean time he requested that in our communication to the American Society we would take notice of his having received the letter of the American President, and to make assurances of the readiness and cordiality with which he should co-operate with the American Society in the prosecution of their designs, which must contribute to the same results with the efforts of the African Institution. Mr. Wilberforce has further increased our obligations to him this day, by introducing us to the Secretary. His lordship appeared to have a perfect knowledge of the constitution and designs of the American Society. He cast his eyes at our commission, and answered with promptitude, that he should give us letters of introduction and recommendation to the governor of Sierra Leone and other officers, who might be able to afford us patronage and assistance while prosecuting our inquiries on the coast.

Mr. Wilberforce has exemplified the prudence of a counsellor, the tenderness of a father, and the benevolence of a christian, in his communications to us, and in the arrangements which he has made on our behalf. We cannot express in too strong language our admiration of his excellent character, our gratitude for his kindness, and our sincere prayer to the Preserver of Men, that he would spare his valuable life many years, and succeed his continual exertions to diminish human misery, and diffuse abroad divine knowledge. In some future letters, we shall improve an opportunity to acknowledge the favours which we have received from other gentlemen, who have shown themselves "ready to every good work," disregarding distinctions of nation, land, or colour.

Extract.—London, January 28.

"In opposition to opinions now circulated in the U. States, the colony at Sierra Leone was never more flourishing. Its internal government is regularly administered: its power fears no assault from the native tribes, and its influence contributes much to the civilization of the adjacent country. Measures are adopted for the education, christian instruction, and internal improvements of the colony, which must be attended with the happiest results. Its population exceeds ten thousand."

NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

The second Anniversary of this highly useful Institution was celebrated in Washington Hall, on Tuesday afternoon the 12th instant. Upwards of two thousand scholars, with their Superintendents and Teachers, and a considerable number of citizens, attended. The exercises commenced with prayer, by the Rev. Mr. Mathews: after which the hymns selected for the occasion were sung. A very affectionate address was then made to the scholars by the Rev. Mr. Maclay. These were then dismissed; and, as they left the room, a Religious Tract was presented to each. At six o'clock, Richard Varick, Esq. the President of the Society, read the Constitution. The Annual Report was then read by Mr. James Eastburn, Chairman of the Standing Committee.

We regret that it is not in our power to give in this Number even a summary of that interesting document, which is now printing, and may be expected to be soon published. It appears that there are at present about *three thousand five hundred scholars* who attend the schools of this Union, which are conducted by 359 Teachers, and 50 Superintendents. Six new schools have been added since the last Report; making the present number of schools attached to the Union to be 34, of which two are for adults alone. The quantity of Scripture committed to memory by the scholars, generally, has been very considerable; and the practice of requiring of them proofs in texts of Scripture, to support certain leading truths given out occasionally for the purpose, has been found to produce the most beneficial effects, not only in calling into vigorous exercise the memory and the reasoning faculties of these untutored children, but also in storing their young minds with rich "treasures new and old" from the word of life, which is able to make them wise unto salvation. The divine blessing appears to have accompanied this labour of love during the past year in no ordinary degree, especially with regard to the Teachers. We are informed that upwards of *twenty* of these in *one congregation* in this city have in the course of the last 12 months been added to the communion of the Church.

After the Annual Report was read, several motions were made, and supported by very eloquent and interesting speeches.

The exercises were closed with prayer by the Rev. Mr. Bangs.

The Officers and Committee elected for the ensuing year, are as follows:—

Richard Varick, *President*; John Cauldwell, *1st Vice-President*; Divie Bethune, *2d Vice-President*; Rensselaer Havens, *3d Vice-President*; Isaac Sebring, *4th Vice-President*; Guysbert B. Vroom, *Treasurer*; Eleazer Lord, *Secretary*.

Committee.—James Eastburn, Leonard Bleeker, Thomas Carpenter, Francis Hall, George P. Shipman, John V. B. Varick, Charles Richards, Valentine Mott, David L. Dodge, Dr. John Nelson, Thomas Stokes, Joseph Otis, Zechariah Lewis, William Colgate, Hubert Van Wagenen, John E. Hyde, Heman Averill, Samuel B. Harper, Isaac Given, Peletiah Perit, and Abijah Fisher.

THE UNITED FOREIGN MISSIONARY SOCIETY.

The first Annual Meeting of this Institution was held in the Wall-street Church in this city on Wednesday afternoon, 13th instant. During the first year of its existence it has been chiefly employed in organizing the machinery of its future operations, and in increasing its resources for efficient action, when Providence shall open the door for commencing that career of usefulness which we trust it is destined to pursue. The importance of its object, and the spirit of Christian catholicism and brotherly love, which form the basis of its constitution, will, we hope, ensure to it a very general and extensive patronage and support, especially among those who belong to either of the three denominations of which it is composed.

We regret that it is not in our power to give in this Number either a copy of the Report, or of the excellent address delivered by the Rev. Corresponding Secretary on the evening of the anniversary. The former will soon be published by order of the Society.

The Board of Direction elected for the ensuing year is as follows :—

OFFICERS.

STEPHEN VAN RENSSELAER, Esq. *President.*

Vice-Presidents.—Robert Lenox, Esq. Joseph Nourse, Esq. Peter Wilson, L.L.D., Rev. Ashbel Green, D.D., Rev. John H. Livingston, D.D., and Rev. Alexander Proudfit, D.D.

Rev. Philip Milledoler, D.D. *Corresponding Secretary*; Mr. Zechariah Lewis, *Recording Secretary*; Mr. Divie Bethune, *Treasurer.*
Other Managers.

Rev. Edward D. Griffin, D.D., Rev. James Richards, D.D., Rev. John B. Romeyn, D.D., Rev. Gardiner Spring, Rev. Stephen N. Rowan, Rev. R. B. E. M'Leod, Messrs. Rensselaer Havens, John E. Caldwell, Guisbert B. Vroom, Isaac Heyer, Henry Rankin, and John Borland.

PRESBYTERIAL SUPPORT OF THE UNITED FOR. MISSIONARY SOCIETY.

Galway, Feb. 17, 1818.

The *Associate Reformed Presbytery of Saratoga*, being met and constituted, read the letter to the Moderator from the Directors of the United Foreign Missionary Society.

The following resolutions passed unanimously:

1. That this Presbytery highly approve of the formation of said Society, and pledge themselves to encourage it to the utmost of their power.
2. That it be, and hereby is recommended, to every minister of this Presbytery, to preach on the subject of missions once a month, until the people are sufficiently informed.
3. That meetings for prayer be observed in all our settled congregations, at least on the first Monday of every month, and at said meetings there be read such documents as we possess respecting the success of the Gospel at home and abroad.

4. That it be recommended to vacant congregations to observe these meetings for prayer, as far as circumstances will admit.

5. That it be recommended to all our congregations immediately to form Missionary Societies, auxiliary to the United Foreign Missionary Society, and that different societies be formed among young and old, male and female, according to circumstances.

6. That where it may be judged expedient to adopt a different plan, a yearly collection in the church, or subscription, be substituted in its place.

7. That all moneys collected for said Society, in any of our congregations, settled or vacant, be transmitted to the Treasurer of the Presbytery, and paid by him to the Society.

8. That the Treasurer of Presbytery be and hereby is enjoined, in transmitting said moneys, to give each congregation credit for the sums severally collected by them, that this may appear in the printed reports of the Society.

9. That Mr. Forrest write a respectful letter to the Corresponding Secretary of the United Foreign Missionary Society, enclosing a copy of the above resolutions.

JAMES MAIRS, *Moderator.*

WILLIAM M'AULEY, P. C.

AMERICAN BIBLE SOCIETY.

The second anniversary of the AMERICAN BIBLE SOCIETY was celebrated in this city yesterday. The meeting was held at the assembly room in the City-Hotel, which was politely offered for the occasion by Mr. JENNINGS. The doors were opened at 10 o'clock A. M.; the President, the Hon. ELIAS BOUDINOT L. L. D. took the chair precisely at 11. The meeting was opened by the Rev. Dr. Mason, one of the Secretaries of the Society, reading the 49th chapter of Isaiah. A very interesting and impressive address was then delivered by the venerable President. Letters of apology for non-attendance at the meeting were read from several of the Vice-Presidents, who were detained by unavoidable necessity, viz. the Hon. John Quincy Adams, Secretary of State of the United States; the Hon. Smith Thompson, Chief Justice of the state of New-York; the Hon. William Tilghman, Chief Justice of Penna.; the Hon. Andrew Kirkpatrick, Chief Justice of New-Jersey; Joseph Nourse, Esq. of the city of Washington, and Francis F. Key, Esq. of Georgetown, District of Columbia. A letter was read from the Rev. Dr. Romeyn of the city of New-York, Secretary of the Society for domestic correspondence, apologizing for his absence on account of ill health.

The Annual Report of the Board of Managers was read by the Rev. Dr. Blatchford of Lansingburgh: after which the following resolutions were unanimously passed.

1. On motion of John Murray, Jun. Esq. seconded by the Rev. Dr. Samuel Miller, of Princeton, New-Jersey,—

Resolved, That the Report of the Board of Managers, now read, be accepted, as highly satisfactory and encouraging; and that it be published under the direction of the Board.

2. On motion of the Rev James Milnor, rector of St. George's Church in this city, seconded by the Rev. Mr. Mathews, of the Dutch Church in Garden-street, in this city—

Resolved, That the thanks of the Society be presented to the President, for his continued and watchful attention to its interests, and for his munificent liberality towards its funds.

3. On motion of the Rev. John Chester, of Albany, seconded by Gen. Stephen Van Rensselaer—

Resolved, That the thanks of the Society be rendered to the several Vice-Presidents for the distinguished patronage which they have afforded to the Institution.

4. On motion of Samuel Bayard, Esq. of New-Jersey, seconded by the Rev. Mr. Maclay, of the Baptist Church in this city—

Resolved, That the thanks of the Society be presented to the Treasurer, the Secretaries, and the Board of Managers, for their services during the present year.

5. On motion of Joshua M. Wallace, Esq. of New-Jersey, seconded by Thomas Eddy, of the Society of Friends—

Resolved, That the thanks of the Society be given to the several Congregations, Auxiliary Societies, and individuals, who in any way may have contributed to its resources and usefulness.

We quote with pleasure from the New-York Daily Advertiser the following just and appropriate remarks of the Editor, as entirely corresponding with our own impressions.

"We have rarely witnessed a more interesting and impressive scene than that exhibited on this occasion. The company assembled was numerous and respectable, and it was a highly gratifying circumstance to see collected so large a number of ladies as were present. To the pious liberality of the sex is the Society indebted for a large proportion of its funds, bestowed for the benevolent purpose of introducing as members for life a respectable body of clergymen, in various parts of the country—a mode of testifying, at one and the same time, their regard for the great objects of the former, and their high respect for the characters and virtues of the latter. The proceedings of the Society were throughout gratifying to the audience. The various addresses were creditable to the talents, the eloquence, and the piety of the speakers. One thing was in a peculiar manner consoling to the feelings of all the friends of Christian charity and communion.—*We allude to the predominance of genuine Catholicism.* The distinctions of sect and denomination were practically laid aside, and were remembered only for the purpose of giving vent to the feelings of congratulation to which their extinction gave spontaneous birth—each one felt delight at the exhibition of such living proof, that they could all lay aside their names of distinction, and unite on the sure ground of the HOLY SCRIPTURES.

One other circumstance gave a most lively interest to this anniversary. We allude to the presence of the venerable President of the Institution. It is well known, that it was in a great measure owing to his long and persevering exertions, and his influence, that this Society was formed; and it is equally well known, that its funds were, immediately upon its organization, enriched by his munificent donation of 10,000 dollars—a sum which has rarely if ever been equalled, even by princely liberality towards similar institutions, in any part of the world. On the first anniversary of the Society, he was prevented by sickness from attending. On the present occasion, after having been unable for two years to leave his room until within a few days past, and after having entered upon his 79th year, this venerable Christian, to the surprise as well as the gratification of his friends and the Society, was able to meet them and unite in their exercises, and preside over their deliberations. Such was the high sense which the meeting entertained for his worth, and the respect they bore for his virtue and piety, that upon his entering the room they unanimously rose from their seats, and continued standing until he was seated in the chair—a mark of respect that was repeated, when he made his address to the Society.”

In our next we expect to give entire copies of the very interesting addresses delivered at this meeting. We should do them injustice by an attempt to abridge them.

We can only mention the principal subjects treated in the Report, which are the following, viz.

1. The principles by which the Board have been guided respecting the location and management of the stereotype plates belonging to the Society.

2. The determination of the Board to send a set of the octavo, in connexion with one of the duodecimo plates, to Lexington, Kentucky.

3. Some observations on the two modes of making the Indians acquainted with the Holy Scriptures—that is, either by teaching them English, or by translating the Bible into their several languages; and the preference given by the Board to the latter mode, which they have begun to act upon, by ordering 1000 copies of the *Epistles of John*, translated into the *Delaware* language by the Rev. Christian Frederick Dencké, to be immediately printed; also the *Gospel of John* in the *Mohawk* language by Captain Norton, and of *Mark* by Brandt.

4. The order of the Board to cause a set of stereotype plates to be cast for the Spanish New Testament, as soon as a suitable copy can be procured for the purpose.

5. The concentration of the printing establishment and depository of the Society under the same roof, and the appointment of an agent.

6. An application to Congress, at their late session, to exempt the Society from duty on copies of the Scriptures in foreign languages, and on printing paper imported for its use; and the privilege of franking letters addressed to, or written by, its principal officers on the public business of the Society.

7. A donation to the Rev. Frederick Leo, at Paris.

8. The importation from Great Britain of a quantity of Gaelic, German, and Welsh Bibles.

9. The receipt from England of part of the stereotype plates for the French Bible.

10. The Bibles distributed gratuitously by the Society during the year.

11. The number of Bibles issued by the Society in the last twelve months, 17,594—making the total number issued by them 24,004:—the total number printed, 29,500 Bibles.

12. The number of Auxiliaries of which the accession has been officially ascertained during the past year is 71; which make the total number, as far as known at the present time, to be 155.

13. The amount of congregational collections was \$791.77.

14. During the year eleven ministers have been made *Directors for life* by contribution of 150 dollars each, and 174 ministers have been made *members for life*, by contributions of 30 dollars each.

15. The Report concludes with noticing the exertions of some of the National Societies in Europe.

CONTRIBUTIONS TO THE AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society has acknowledged the receipt of the following Contributions, in the month of *April* last :—

A donation of 300 Dollars from the Bible Society of Virginia; one of \$14 from the Elizabethtown Female Juvenile Bible Society; \$100 from the Norfolk B. S. for the purchase of Bibles and New Testaments; \$200 from the B. S. of Augusta, Georgia, for ditto; \$100 from the Steubenville Female B. S. for ditto; \$68 80 from the Female B. S. of Geneva, for ditto; \$200 from the Long Island B. S. for ditto:—a congregational collection of \$29 78 in the Third Presbyterian church in Albany; one of \$66 65 in the Reformed Dutch

church in Kingston, Ulster county, N. Y.; one of \$4.25 from the people of Leyden, Lewis county, N. Y.; one of \$8 in the churches at Hempstead and Ramapagh, in Bergen county, N. J.; \$150 from Col. Benjamin Tallmadge, of Litchfield, Conn. as a Director for life; \$150 from the Third Presbyterian church in Albany, to constitute their pastor, the Rev. Hooper Cumming, a Director for life; Thirty Dollars each, to constitute the following ministers members for life:—viz. Rev. Geo. S. Woodhull, by a few individuals of the congregation of Cranberry, N. J.; Rev. Charles Prentice, by the ladies of the first society in Canaan, Litchfield county, Conn.; Rev. Riah Bailey, of Newcastle, Maine, by ———; Rev. John De Witt, by the ladies of the Second Reformed Protestant Dutch church in Albany; Rev. Phinehas Cooke, by the ladies of Ackworth, New Hampshire; Rev. T. Charlton Henry, by the ladies of the Market Presbyterian Church in Lexington, Kentucky; Rev. Orin Clark, by the young gentlemen belonging to the Episcopal congregation in Geneva, N. Y.; Rev. Cornelius D. Westbrook, by ladies of the First Reformed Dutch Church in Fishkill, N. Y.; Rev. Daniel Crane, by ladies of the Presbyterian congregation in the same place; Rev. James Beach, by a number of young ladies of Winchester, Conn.; Rev. Stephen Dodd, by the ladies of East Haven, Conn.; Rev. Jonathan Cone, by the Female Cent Society of Bristol, Conn.; Rev. Jeremiah Barnard, by the Amherst Bible and Tract Society, N. H.; Rev. Nathan Lord, by the same; Rev. Chauncey Booth, by the Female Charitable Society in the first parish in Coventry, Conn.; Rev. William Montgomery, by the ladies of the Pine Hedge congregation, Mississippi Territory; Rev. Joseph Bullen, of Claiborne county, Mississippi Territory;—also 30 Dollars from each of the following gentlemen, constituting themselves members for life:—viz. Mr. Charles Wright of Queen's county, N. Y.; Deacon Warren Mitchell, of Southbury, Conn.; Mr. Ezra Weeks, of N. Y.; Gen. Chauncey Whittelsey, of Middletown, Conn.; Mr. Joseph Battell, of Norfolk; Mr. David S. Lyon, of New-York; Mr. Jacob Harsen, of ditto; Mr. Ezra C. Ludlow, of ditto; Mr. Garret Cozine, of ditto;—also 466 Dollars from annual subscribers in the city of New-York, collected by G. Cozine; also 2 Dollars from an unknown lady in Vermont, through Mr. C. Wright of Montpelier.

DONATION TO THE AMERICAN BIBLE SOCIETY.

April 2d. Presented by the Long-Island Bible Society, (being a gift to them from the Rev. John Bassett, D. D.) the Bible in Latin, translated by Sebastian Castillon, folio, Basle, 1551; prefaced by an address of the translator in Latin, to King Edward VI, of England; and followed by annotations relating to the several Books,

THE MARINE BIBLE SOCIETY OF NEW-YORK,

Held its Anniversary meeting on the 20th of April last. It appears by its Annual Report, that it has distributed during the past year upwards of eight hundred Bibles; and that many instances are known

of their having produced the happiest effects. We have only room in this Number for the following extracts, which will doubtless be read with much pleasure.

"That the MARINE BIBLE SOCIETY meets with the high approbation of seamen generally, is evident, not only from the reiterated encomiums which they have bestowed upon it, but also from the number, whose names are enrolled on the list of its members.

"We cannot here deny ourselves the pleasure of mentioning a single instance of deep interest in the Society, and of unsolicited liberality for its support, in the crew of the United States' sloop of war *Hornet*, which has recently sailed from this port. The Chaplain at the Navy Yard, after circulating among them some copies of the Constitution and Addresses, and of the First Report of the Society, and exhibiting to them the importance of possessing the Holy Scriptures, received the following Address, which he enclosed to the Corresponding Secretary in a letter, in which he remarks: "Judge for yourself, (for I have not language to express) what must have been the state of my feelings, when the enclosed paper was put into my hands to-day. I have ascertained that it was written, without any assistance, by a common Seaman:"

"*To the Rev. JOHN IRELAND.*

"We the subscribers, fully impressed with the importance of the truths promulgated by you, kind Sir, to the crew of the *Hornet* this day, are desirous of uniting with our Christian brethren in the dispersion of the Gospel of that JESUS, to whom we all look as our common Saviour; and for that purpose (with our grateful thanks to you for your kind attention) do agree to allow out of our monthly pay the mites affixed to our respective names, to the BIBLE MARINE SOCIETY, in support of so generous, so worthy, and so charitable an Institution.

"*New-York, Feb. 1, 1818.*"

"This was signed by fifty of the crew. The sums affixed to their names were from six cents to one dollar a month; the whole amounting, during the two years for which they subscribed, to about two HUNDRED DOLLARS. This being communicated to the Board, they immediately passed a resolution expressive of their high approbation of this truly generous and praiseworthy conduct; and, as a testimony of their regard, presented to each of the men a Bible. The Purser of the *Hornet* agreeing to deduct from their wages the sums subscribed, they received their certificates of membership. When the resolution was communicated, several of the crew became members for life."

"Bibles were put on board one of our steam-boats for the use of the passengers, crew, and servants. Sometime after, the captain, expressing his obligations to the Manager who furnished him with the Bibles, remarked, that they had produced a very happy effect; that he often found one of the men reading the Bible, while the others surrounded him and listened with great attention; that, in consequence, they had become more sober, industrious, and faithful."

THE CHRISTIAN HERALD.

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Saturday, June 6, 1818.

[No. 5.

In our preceding Number we gave an account of the proceedings which took place at the late Anniversary Meeting of the AMERICAN BIBLE SOCIETY, and mentioned the principal topics treated of in its Second Annual Report. We have now the pleasure to present our readers with an entire copy of what is contained in the body of that document, reserving for a future Number the names of Auxiliary Societies, together with a more particular account of contributions to the funds of the National Society.

SECOND REPORT OF THE AMERICAN BIBLE SOCIETY.

ENCOURAGED by the increasing testimonies of public favour to THE AMERICAN BIBLE SOCIETY, and especially by indications of the Divine blessing upon its efforts, the Managers entered with alacrity upon the labours of their second year, which they have been enabled to complete with unimpaired harmony.

In the infancy of an institution so great in its object, so comprehensive in its plan, and so varied in its relations, difficulties are to be encountered and experiments made, which require much counsel, caution, and zeal, while yet they occupy but a comparatively small space in its visible operations. Many of those which are most essential are least observed, because they are only preparatory, and therefore do not furnish, except to the skilful examiner, a satisfactory test of its real progress.

Such has been the experience of the Managers hitherto. They have been employed in laying foundations on which a fabric, not unworthy, they trust, of its noble inscription, may rely for its future eminence and stability; and they have had no time to spare.

One of the first measures which engaged their deliberations after the Anniversary Meeting of the Society, was the proper distribution of their stereotype plates. On this subject there existed an anxiety which demanded prompt attention, accompanied by circumstances involving questions of some delicacy. The Managers were fully convinced of the importance of affording every possible aid to the circulation of the Scriptures in distant parts of the country; of guarding against whatever might excite local embarrassments; and of preserving unimpaired the unity of the National Society, and the freedom of its agency through all its ramifications.

They, therefore, adopted as the basis of their proceedings with regard to the location of their stereotype plates, the principles contained in the following report of a Committee appointed to digest a plan for that purpose, which they feel it to be their duty to give at full length for the satisfaction of the members of the Society.

"The committee appointed to report a plan for the location and management of the stereotype plates belonging to the Society, respectfully report, That they have bestowed upon the subject referred to them that deliberation to which its great importance entitled it. In the opinion of the Committee, the stereotype plates, if judiciously located and placed under proper regulations, cannot fail of being powerful instruments in spreading the knowledge of the Scriptures. But on the other hand, should local jealousies be excited by the distribution of these plates, or should they, by an inconsiderate location, interfere with the issue of Bibles from the Depository at New-York, they would counteract that great principle of unity of efforts on which the American Bible Society is founded, and from which its fairest hopes of success are derived. Hence it becomes important to ascertain the general principle which ought to influence the location of these plates; and this principle the Committee think they find recognised and explained in the Address of the Convention to the people of the United States. On consulting this Address, we find that it was the intention of the Convention that the Society should "furnish great districts of the American continent with well executed stereotype plates, for the cheap and extensive diffusion of the Scriptures throughout regions which are now scantily supplied at a discouraging expense." If, then, the principles thus recognised by the Convention be adopted by the Board, we are next to inquire how many sets of plates are to be disposed of. It is presumed that the Board will choose to retain for the use of their own Printing Establishment, the plates presented by the New-York Societies, and at least one set of the octavo and duodecimo plates executed for the Society. One duodecimo set has already been promised to the Kentucky Bible Society. Thus the Board have now one duodecimo and two octavo sets to dispose of. An important question here presents itself, which is "Ought the octavo and duodecimo sets to be separated." The Committee believe that the Board acted wisely in procuring the large plates. The smallness of the Bibles hitherto distributed by our Bible Societies has been a subject of constant complaint; and it appears from reports of Bible Associations in England, that the poor, when they subscribe for Bibles, generally prefer those of a large type, although the price is proportionably high. Many of the poor read imperfectly, and find a large type far easier to read than a small one; while to many of the aged, the small type is entirely illegible. At the same time the small type is the cheapest, and answers for a large majority of readers. If we separate the sets, one district will be supplied with the small type only, and many of its inhabitants will feel the want of the important advantages enjoyed by the more fortunate district which possesses the Scriptures in a more legible form: at the same time, another district will have an edition large and handsome indeed, but too expensive for gratuitous distribution. If, to remedy this inconvenience, it be proposed to place the two sets at such a distance from each other, as that an exchange of Bibles may constantly take place, the question immediately presents itself, Why incur the expense of two printing establishments, and the risk and trouble of a constant interchange of Bibles, when one establishment could supply each district with Bibles of the size desired? If it be admitted that the plates ought to be sent only to such districts, as in the language of the Convention, "are now scantily supplied at a discouraging expense," and that the large and small plates ought not to be separated, then it only remains to fix on the places in which the plates ought to be located, and the conditions on which the Society ought to part with them. The Board have already promised the Kentucky Bible Society the use of a set of the duodecimo plates; and, for the reasons already mentioned, the Committee recommend to the Board to offer to the same Society the use of an octavo set also. Whether Lexington, which is the seat of the Kentucky Bible Society, is the best place which could have been selected for a printing establishment in that part of the state, is a question which the Committee are not called on to decide; but they believe that, with the exception of Pittsburg, it possesses superior advantages to any town west of the mountains; and it may reasonably be doubted whether the Pittsburg

Bible Society possesses equal resources for printing Bibles, either on their own account, or on account of the board, with the Kentucky Bible Society; which, from present appearances, promises to become a great and useful institution. There are other places besides Lexington, at which plates might be conveniently located; but the value of the plates is so great, and the reputation and future success of the Society will so materially depend on the prudence with which these plates are distributed, and the wisdom with which the use of them may be regulated, that the Committee hesitate in recommending at present any new location. The Society is yet without experience, and possesses little local information or acquaintance with the character and resources of its Auxiliaries. But little inconvenience can result from postponing the location of all the plates, except the two sets sent to Lexington, until the Board shall be put in possession of such information as may be necessary to make a judicious location. At present we are ignorant of the terms on which paper can be procured and Bibles printed in different parts of the United States; and it is possible that we might send the plates to a Society which could procure Bibles from another state cheaper than it could print them."

"With regard to the conditions on which the Board ought to dispose of these plates, it would probably be most expedient that they should be of general application. The committee, therefore, recommended to the Board the adoption of the following resolutions: viz.

"Resolved, that, whenever the Board of Managers shall grant to any Auxiliary Society the use of any of their stereotype plates, the grant shall be made on the following conditions:

"1st. The plates shall remain the property of the American Bible Society, and subject to be removed at the pleasure of the Board whenever, in their opinion, they can be more advantageously placed elsewhere. The plates shall be transported from New-York at the expense of the Board.

"2d. The Auxiliary Society to which the plates are sent may print from them, at their own expense, as many Bibles as they may think proper for gratuitous distribution or sale within their own district; but they shall not send out of their district any Bibles thus printed. The Auxiliary Society shall render to the Board, as often as may be required, a particular account of the number and cost of the Bibles printed and distributed by them.

"3d. In consideration of the gratuitous use of the stereotype plates, the Auxiliary Society shall cause to be printed, bound, and distributed, at the expense of the Board, and agreeably to their orders, as many Bibles as they may from time to time direct.

"The Committee beg leave to offer the following remarks on the above conditions:

"By the first condition the Board reserves the important privilege of changing the location of the plates, should expediency require it; and to this no real friend to the Bible cause can consistently object. The Board also assumes the expense of transporting the plates, and will thus render the offer of them more acceptable than it would otherwise be.

"On the second and third conditions, the committee would remark, that in the disposition of the plates the Board of course will be anxious not to violate any of the fundamental principles of the constitution. One of these principles is, that no auxiliary shall, at its own expense, distribute Bibles beyond the limits of its own district, the general Society being entitled to all the funds of its auxiliaries which may not be appropriated to the distribution of Bibles within their respective districts. The Board cannot, therefore, either give or loan to any auxiliary a set of plates for the purpose of supplying any but its own district; otherwise the Society would lose its character of an auxiliary, would never have any surplus funds to transmit to the general Society, and would, in fact, become a branch of the American Bible Society: at the same time, it would be of comparatively little use to send plates to an auxiliary, if the Bibles to be printed from them were never to pass the confines of the district in which the Society is established. In order, therefore, to preserve inviolate the principles

of the constitution, and the prerogatives of the Society, and at the same time to render our plates instrumental in giving to the Bible as wide a circulation as possible, the auxiliary is restricted by these conditions from distributing Bibles out of its own district on its own account; and it is at the same time obligated to act as the agent of the Board when required. Every Society imposed this restriction on itself when it became an auxiliary; and the condition leaves to the auxiliary all the rights to which it is entitled. It may expend all its funds in supplying the wants of its own district. The auxiliary to which the plates are sent will probably begin immediately to print Bibles; and then, the Board will have all the advantages of an experiment, without participating in its risk. We shall soon ascertain on what terms Bibles can be printed at Lexington, for instance; and should we deem it advisable to establish there a great depot of Bibles for the supply of the Western States and Territories, the Kentucky Bible Society will, under the *third* condition, afford great facilities for the accomplishment of this important object. The Board may direct any number of Bibles to be printed for them, and may distribute them with no other trouble than giving an order on the Depository in Lexington.

"On the whole the committee believe, that the plan they now recommend is at least free from danger; that no injurious consequence will result from its adoption; and that until the Board shall possess more information it would be imprudent to locate the remaining plates, with the exception already mentioned; since in concerns of so much magnitude and importance it is easier to avoid mistakes than to correct them when made."

Conformably to the principles contained in the above report, an offer was made by the Board to the Kentucky Bible Society of a set of the *octavo* in connection with one of the *duodecimo* stereotype plates of the Bible. The Managers of that Institution have expressed their entire approbation and acquiescence in the conditions stipulated, and their grateful acceptance of the grant.

While using their endeavours "that the word of the Lord may have free course and be glorified" throughout the United States, and especially in those parts where there is an incredibly swarming population, the Board have not been unmindful of their *brethren of the woods*. The condition of these natives, divided from us by their language, their manners, their ignorance, their degradation,—by every thing which distinguishes savage from civilized man—too often by the fraud and other injuries of profligate whites, addresses to us a mute but piercing expostulation for that help which they can obtain only in very small portions from any other quarter.

What their aggregate numbers are, it is impossible to calculate with precision, but small as their population is in proportion to the territory over which they are spread, yet surely it is not beneath the notice of Bible-philanthropy: nor, should they escape the extermination which threatens them, will they fail to make, by their conversion and increase,* a large accession to the Redeemer's glory, when he shall appear "having on his head many crowns."

The Managers have taken up this matter with a view to ascertain what is practicable in itself, and can be accomplished by the Society.

Two modes present the only alternative; either to teach them English, as the medium of their access to the Bible, or to translate it for their use into the

* It is satisfactorily proved, that where the Gospel has been introduced among the Indians, accompanied, as it regularly is, with improvement in civilization, the population increases; while that of the heathen tribes diminishes.

vernacular tongue. The former has its advantages. It would put into their hands the *same* translation from one end of the Continent to the other; and that derived immediately from the originals, instead of being translated from a translation, as must in a considerable degree be the case if the Bible be rendered into Indian. It would tend to break down the great barrier to friendly intercourse between them and the whites of a better disposition than they are accustomed to see. It would facilitate the introduction of useful arts, and the exchange of their roving for a settled life. Having moreover no letters, it is not easy to embody their speech in sounds of the English alphabet, and no successful attempt has yet been made to simplify their language, when written, by the invention of original characters.

But these advantages are counterbalanced. In common with all other nations, the Indians are strongly attached to their mother tongue. They will not submit to the pain of learning another, without such a thirst for knowledge as no savages possess. You must either convince them of its necessity by instructing them in the things of God through an interpreter, or their children must acquire it imperceptibly from their familiarity with the white settlements around them. Experience shows the first to be an Herculean task; and the question will always recur, *why the worship of God is not as acceptable in Indian as in English?* The second cannot take place but upon a small scale; it is a very slow process; the Indian strength is weakened with its acceleration; the young people are in danger of learning vice as fast as they learn English; the tribe is ruined when it is able to understand you; and your end is defeated. Besides, as the propagation of our language must keep pace with the extension of our frontier, we shall not readily gain admittance far beyond the line of the worst examples that can be set before them; and it will prove, not an encouragement, but a hindrance to their embracing christianity. Their repugnance also to the whites, which, in this situation, must every-day grow more inveterate from feeling themselves continually pushed off their grounds, will keep alive their prejudices, will kindle their resentments, and render them not very friendly to *the white man's talk*. Indians speaking to their brother Indians, "in the tongue wherein every one was born, the wonderful works of God," bid fair to carry the Gospel from the Mississippi to the Pacific, and from Canada to the Gulf of Mexico; while the English preacher is wasting his life in penetrating a few miles into their own country. And why should we imagine that God, with whom "there is neither Jew nor Greek, Barbarian, Scythian, bond, nor free," may not in his mercy "open the hearts" of the red men of the woods, as well as of a "seller of purple," to receive the things of his word, and purify their lips to proclaim among their fellows, "the unsearchable riches of Christ?"

The principal difficulty in the way of the Indian translations of the Scriptures arises from the multiplicity of the Indian dialects. It is long since the researches of Philologists have explored the greater part of what were supposed to be radically distinct languages. Those of the Indians are ascertained, in many instances, to be dialects so near akin, that unlettered as he is, a young Indian can make himself master of several.

The branches to which the Managers would more immediately bend their attention are the *Mohawk* and the *Delaware*. The former would serve for the *Five Nations*, the *Tuscaroras*, and the *Wyandots* or *Hurons*. The latter, or *Delaware*, is of higher importance, as it has extended itself further than that of any Northern tribe. It can convey the Scriptures to many kindred tribes that are strewed along the frontier of the United States from Canada to Georgia. These are the *Monkees*, the *Shawanese*, the *Kickapoos*, the *Kaskaskias*, the *Twightwees*, or *Miamis*, and the *Chippewas*, *Hurons* or *Algonquins*. This last is said to be the most numerous tribe on the northern borders of the United States.

Among the Delawares the United Brethren have a mission already. The congregation amounts to about five hundred. They are taught to read in their own language; they cultivate the soil; begin to practise some of the mechanick arts; and are increasing both by natural population and by accessions from the neighbouring tribes.

In their efforts to bring in these outcasts, who are indeed afar off, the Managers must submit to their circumstances, and take such parts of the Bible as from time to time they can procure to be translated. A beginning has been made. The Rev. Christian Frederick Dencke, one of the Missionaries of the United Brethren to the Delawares, stationed at New-Fairfield in Upper Canada, has completed, and forwarded to this Board, a translation of the Epistles of John; and has also finished a translation of John's Gospel, and commenced that of Matthew; both which will probably be received in the course of the year.

The first, by request of the Managers, has undergone a revision by the Rev. Mr. Mortimer, of the United Brethren, in this city, and by him pronounced to be correct.

In consequence of this acquisition, the Board, on the 2d of April last, ordered an edition of *one thousand copies*, with the English on one page, and the Indian on the other. Of these, *three hundred* are to be sent to the Rev. Mr. Dencke at New Fairfield, and *one hundred* to Mr. Leuchtenbach, missionary in the State of Ohio, to be by them distributed among the Aborigines. The residue is lodged in the Society's depository, to be transmitted, as opportunity offers, to missionaries in other quarters, except so many as may be requisite to send to the British and Foreign Bible Society, and the National Bible Societies on the continent of Europe.

The Board has also voted a donation of *one hundred dollars* to the Rev. Mr. Dencke, to encourage him in the prosecution of his work.

With regard to the *Mohawk* language, the Managers find that the *Gospel of Mark* has been translated by the celebrated Indian chief, *Brandt*; and the *Gospel of John* by *Captain Norton*, a resident of Upper Canada. Should further assistance be required, it may be obtained from the Rev. Mr. Jenkins, formerly a Missionary among the *Oneidas*; and perhaps from *Cornplanter* himself, who is represented as very favourable to such an undertaking.

In the mean time, the managers have ordered an edition of *one thousand*

copies of *Brunk's* translation of *Mark*, and *Norton's* of *John*, to be struck off and distributed among the tribes usually denominated the *Six Nations*.

The managers cherish the expectation of receiving the countenance of the Christian community in the arduous attempt of translating the Bible into the Indian languages; especially as one Society has appropriated its surplus funds to be applied, under their direction, to this specific object.

The Board have also ordered to be cast a set of stereotype plates for the New Testament, in *Spanish*: which will be executed as soon as a suitable copy can be procured for the purpose.

Hitherto the affairs of the Society have been carried on, and the several species of their property have been kept in a small depository, and, for want of room, in several other places. The value of this property amounting, besides the funds in the hands of the Treasurer, to twenty-four thousand dollars; the continual jeopardy of a large proportion of it; the advanced premium of insurance consequent thereon; the time lost in travelling from spot to spot, and the labour incurred by this perplexing mode of superintending different parts of the same business; added to the daily increase of all these evils, induced the managers to concentrate their business into a single establishment, either under one roof, or in convenient buildings contiguous to each other. They would have preferred owning a suitable edifice, as insuring greater permanency, and a more perfect control; but the amount of their funds which such a purchase must absorb, would have so diminished their means and crippled their efforts, that they deemed it more advisable, in the infant state of their affairs, rather to waive some advantages, than to incur the hazard of disproportionate expenditure; and have resolved to hire for the present.

It is evident that the business of the Society, embracing a multiplicity of objects which are every day accumulating, involves a responsibility and a labour which are incompatible with a divided and casual inspection. It is not possible for men occupied with their own concerns to detach so much of their time as justice to the public demands; and the danger was, that even the most capable would successively relinquish their charge, or the business of the Society run into confusion.* All things considered, they judged it to be of substantial benefit, and to subserve the purposes of real economy, to appoint an agent for this special trust, with a reasonable compensation; and they have accordingly made such an appointment.

A serious article of expense arises from duties accruing to the United States, on the importation of Bibles in foreign languages, and of paper for the purpose of printing Bibles; also on the postage of letters.

Foreign paper, especially the French, is preferred, as being made of better materials, and of a more durable texture than what is manufactured in this country at the same prices; and could it be procured free of duty, would enable the Society to furnish the Scriptures at a reduced rate, and thus to circulate them in greater abundance, as well as bring them more easily within the reach of the poor.

* For a more detailed view, the managers refer to an extract from a representation of their committee, appended to this Report. See Appendix A.

In addition to the above will be the duties payable on a set of stereotype plates for the Bible in the French language ; which, it will be recollected by the Society, the managers in their first report agreed to receive as part of the donation of the British and Foreign Bible Society, in lieu of money.

Impelled by the above considerations, and by the desire of turning their means to the best possible account, the managers have laid the case before Congress, requesting that copies of the Holy Scriptures in foreign languages, and paper imported by the Society for its own use, may be exempted from impost, and that all letters to and from its officers, upon its public business, may be conveyed free of postage. They deputed an active and intelligent friend, *Samuel Bayard Esq.*, to present the matter to Congress during the late session. The Philadelphia Bible Society having at the same time presented a petition for the exemption of duties on stereotype plates and Bibles in foreign languages imported by them, both applications were referred to a committee of that honourable body, who agreed to report favourably on the several objects therein specified ; but judging it best to divide them into two classes, and to present in the first instance, for the consideration of the house, those exemptions for which both Societies united in petitioning, that committee reported, in part, the form of a bill exempting the American Bible Society, and the Philadelphia Bible Society from payment of duties on copies of the sacred Scriptures *in foreign languages* that have been or may be imported by them, and on stereotype plates for printing the Scriptures. No final decision has yet taken place ; but the managers cherish the hope, that in aiding an enterprise of such magnitude as the diffusing, throughout even the most indigent districts and classes, the principles of knowledge and virtue so valuable to a republican government, the councils of our country will not refuse to add the national bounty to the bounty of individuals, and emulate the patronage given by other governments to that noblest of charities which, without distinction or preeminence of sect, blesses their constituents with the word of life.

The Managers having become acquainted with the labours of the *Rev. Frederick Leo* at Paris, in procuring, by his extraordinary exertions, the printing of two fine stereotype octavo editions of the New Testament in French, one according to the translation of the *Rev. Mr. Osterwald*, and the other according to the translation of *Le Maître de Sacy* from the Vulgate, and in circulating them with unwearied diligence, at the expense of great personal toil, judged it proper to countenance so pious a work by a donation of *five hundred dollars*, which they transmitted to Mr. Leo through their excellent countryman *S. V. S. Wilder Esq.* They have had the satisfaction to receive the most grateful acknowledgments of *Mr. Leo*, and to learn from *Mr. Wilder*, that nothing could have been more opportune or encouraging.*

During the past year the Board have received from England 700 *Gaelic*, 200 *German*, and 500 *Welsh* Bibles, bought of the British and Foreign Bible Society, for the purpose of supplying the wants of foreigners in this country who

* Appendix B.

speaking those languages. 399 copies of the Gaelic Bible have been sent to Fayetteville, in North-Carolina, agreeably to a request made to that effect by the Fayetteville Bible Society. One German Bible has been sold. The remaining copies of that importation are still on hand.

During the same period there have been printed for the Society about nineteen thousand Bibles, chiefly of the *brevier* type, 12mo. making the total number printed to be 29,500.

Of the 1,050 copies of the *French Bible* in sheets, presented last year to the Board by the New-York Bible Society six hundred have been sent to the Louisiana Bible Society for *gratuitous* circulation among the French inhabitants in that region; and six copies have been delivered to an individual going to Mobile, for *gratuitous* distribution in that place.

Of the *stereotype plates* for the *French Bible*, to be sent out by the British and Foreign Bible Society, only those of the *Old Testament* have been as yet received. The remainder are expected shortly.

In addition to the Scriptures in the French language above mentioned, the Board have made, since the last anniversary, the following donations of Bibles in English, viz.

In June 1817, 100 copies of the *Bevier Bible* were sent to the Steuben County Bible Society, and one hundred to the Essex County Bible Society, for the destitute inhabitants on the frontiers of the State of New-York; in July, one hundred to St. Louis, Missouri Territory; in September, one hundred to the Saratoga Bible Society, and fifty to the Bible Society of Adams and its vicinity, in Massachusetts; in November, sixty-five to the United States ship the John Adams, for its crew; and 100 to the Female Bible Society of Wilkesbarre, in Pennsylvania; in December, 250 to the Marine Bible Society of New-York, for the supply of seamen from all quarters frequenting the neighbouring ports; and in January last, 50 copies to the African Bible Society: making in all 1,521 Bibles *gratuitously* circulated by the Society in the course of the past year. Many more would have been distributed in the same manner during that period, had not the means of printing for the Society been so limited, by the want of sufficient accommodations, as scarcely to enable the Board, besides making the above grants of Bibles, to supply the increasing calls of Auxiliary and other Societies desirous of purchasing them. The enlargement of its printing establishment, and the continuation of the public bounty, will, it is hoped, place the managers in a situation, during the coming year, to make a more ample distribution of the scriptures in destitute parts of the land.

In consequence of sundry applications made to the Board, by individuals and by Bodies other than Bible Societies, to obtain from it copies of the scriptures for gratuitous circulation, the subject was maturely considered by the managers, and at their meeting on the 19th of March last the following resolution was adopted.

"Resolved, that in ordinary cases occurring within the United States, it is inconsistent with the best interests of this Society to distribute the Bible *gratuitously*, except through the medium of Auxiliary Societies."

"The Managers embrace the opportunity which this notice affords them, of recommending the formation of Auxiliary Societies in all those places

"where the inhabitants are destitute of the Bible. However small these Auxiliaries may be in the number of members, and unable to contribute, for the present, to the funds of the American Bible Society, they may still be the depositories and distributors of the Bibles which the Managers may deem proper to afford them gratuitously."

The number of Bibles issued from the depository in the course of the past year is 17,594; which, added to those mentioned in the year preceding (6,410) make the total number issued by the Society since its organization to be *twenty-four thousand and four* Bibles.

The above have been distributed in nearly every state and territory of the Union.

Of the six sets of stereotype plates cast for the Society, the correction of only two sets, of the *octavo* size, has been completed. The first set of the *minion* type, *duodecimo*, will soon be finished; and an edition of 2,000 copies of the Bible to be printed thereon may be expected out in the course of the next month.

In addition to the very respectable list of AUXILIARIES to the Society, mentioned in the first Annual Report, the Board have the satisfaction to state, that during the past year *seventy-three* Societies have officially announced their accession; *twenty-four* of which existed before the establishment of the National Society, and *forty-nine* were formed since. The above, together with those mentioned in the last Report, make the total number of Auxiliaries to the American Bible Society, as now known, to be *one hundred and fifty-seven*.

The managers also acknowledge, with gratitude, the receipt of \$865 47 from Congregational collections made for the benefit of the Society, in answer to their application.

By a resolution of the Board of Managers it was determined, that all the Members of the Convention which formed the American Bible Society, should be constituted *Directors for life*; in addition to which, *eleven* persons during the year have been made *Directors for life*, by contributions of *one hundred and fifty dollars* each; and by contributions of *thirty dollars* each, either by themselves, their friends or congregations, *one hundred and seventy-four* persons have in the same period been constituted *members for life*.

The managers have directed the extension of their correspondence to all the foreign National Bible Societies.

From the RUSSIAN BIBLE SOCIETY they have received a copy of its Reports, accompanied with several copies of Bibles and portions of Scripture published by that Society in various languages of the Russian empire, together with sundry other documents.

From these Reports and documents it appears, that this Society is treading close in the steps of the British and Foreign Bible Society, and bids fair to be more extensively useful to mankind than any similar institution on the Eastern Continent. It is patronised by the Emperor with distinguished liberality, and by his nobles and the dignitaries of the church with uncommon union. It has *thirty-two* Auxiliaries in the prominent parts of the empire, and has printed, or ordered to be printed, *two hundred and seventy thousand* Bibles, and *two hundred and eighty-two thousand* New Testaments, in the following languages and

dialects, viz. the Calmuc, Armenian, Finnish, German, Polish, French, Sclavonian, Dorpatian-Esthonian, Reval-Esthonian, Lettonian, Persian, Georgian, Samogatian, Ancient Greek, Modern Greek, Moldavian, and Tartar. Considering the extent of the empire, and its present political influence upon the old world, it is a matter of thankfulness and joy to all who love the Bible, that the operations of this Society are carried on with so much zeal and success.

With the BIBLE SOCIETY OF THE NETHERLANDS their correspondence has embraced no public business, and extends, as yet, only to expressions of kindness and good will.

The BRITISH AND FOREIGN BIBLE SOCIETY has transmitted a complete set of its versions; a detailed view of which is hereunto annexed.

The thirteenth Annual Report contains an astonishing variety of matter, including intelligence from all quarters of the globe, demonstrating the extent to which its beneficial influence has reached; introducing to our knowledge and notice associations of every kindred, and nation, and tongue, rising up to lend their aid in the mighty work of subduing, by means of the Bible, the whole world to the obedience of Jesus Christ. The managers are at a loss to express themselves with propriety in regard to this stupendous Institution. Resistance adds new strength to its operations, and expenditure new contributions to its treasury. It goes on with increasing vigour in diffusing its blessings; and the managers of the AMERICAN BIBLE SOCIETY can only subjoin their hearty GOD SPEED. A selection from its printed correspondence they cannot refuse themselves nor the Christians of the United States the pleasure of appending to their present Report.

ABSTRACT OF THE TREASURER'S ACCOUNT.

On the 1st of May, 1817, the balance in his hands in cash was	\$3656 93
Since when he had received, for 3000 dollars six per cent. U. S. stock sold,	3351 90
Collections, donations and sales of Bibles up to 30th April, 1818, inclusive,	33332 40
	\$40221 23

Per Contra,	
The Treasurer had expended for the account of the Society, for United States and New-York state six per cent. Stock, &c.	\$15141 85
For paper, printing, and binding Bibles, and incidental expenses, up to the 30th April, 1818, inclusive,	85891 16
Balance in cash on the 1st May 1818.	1188 22
	\$40221 23

The funds of the Society in the hands of the Treasurer on the 1st May, 1818, were as follows:

100 shares in the Bank of America, equal, at par, to	\$10,000 00
10 half shares of Stock in the Marine and Fire Insurance Company of the city of Savannah, in Georgia, at \$25 each	250 00
10,500 dollars of New-York State six per cent. Stock, which cost	10,517 81
4,500 dollars of six per cent. funded debt of the United States, which cost	4,624 04
A draft on the Western Reserve Bank, Ohio, forwarded for collection, by Mr. Lynde Catlin,	150 00
A balance in the Merchants' Bank, in the city of New-York,	796 40
Cash in the hands of the Treasurer.	241 62
	\$26,580 07

SECOND ANNIVERSARY
OF THE
AMERICAN BIBLE SOCIETY.

*It has not been in our power to obtain all the Speeches delivered at the late Meeting of this National Institution. The following are all that we have as yet procured.**

ADDRESS

OF

THE HON. ELIAS BOUDINOT, L. L. D.

President of the Society.

Brethren and Fellow-Christians,

With grateful hearts let us hail this auspicious day! A day wholly unexpected by me; and which a kind providence has been pleased to add to a long life, to cheer and brighten its setting sun.

When I look about me, and realize that I am surrounded, in this place, by you, beloved brethren and fellow-workers in the Lord's vineyard, whose faces I had long despaired of ever seeing in the flesh, though I ardently desired it, I am filled with unbounded gratitude to our Divine Master. It was to be feared, that my shattered and feeble frame would not have been able to support the keen and lively sensations which this affecting spectacle affords; and it is through the unspeakable mercy of the God of my life, that I have been brought from the confines of the dead to preside, even once, in this august Society, to congratulate you, beloved friends,—and in a special manner, the excellent and worthy officer who has presided in all your councils with such indefatigable attention, from the commencement of the institution to the present day—with such unassuming dignity—with so much patience and well-tempered zeal—and in a manner altogether so creditable to himself and so useful to the common cause—I say, to congratulate you all on the peculiar honour done you, in your being made instruments to open the eyes of the blind—to cheer the melancholy abodes

of ignorance and sin—to enlighten the darkened understanding—and to irradiate with the beams of the Sun of Righteousness the regions of superstition, the recesses of Mahometan delusion and heathen idolatry. What Christian can contemplate, without the most delightful emotions, this union of professors of the religion of Jesus of every denomination, co-operating in sending the glorious Gospel of that Son of God to every part of the habitable globe! Is it not a surprising providence, that on this blessed principle, (till lately untried by the children of men,) the rich and the poor, the male and the female, the child and the grayheaded, the master and the servant, and indeed every one who is deeply affected with the fallen state of mankind, and can command a cent a week, are made preachers of the Gospel of salvation and eternal life to a guilty and sinful world. This is an exact compliance with what our Saviour foretold, “and this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.” Matt. xxiv. 14. John, the beloved disciple, seems to have had a beautiful figure of it in view when he represents “the angel flying in the midst of Heaven, having the everlasting Gospel in his hands to preach unto them who dwell on the earth, and to every nation, and kindred, and tongue, and people.” This indeed, added to the trans-

* Two of the authors of these speeches have desired us to intimate their request, that the editors of papers in which imperfect sketches of the same have appeared would have the goodness to publish them entire, as copied in this publication from the original manuscript.

lating of the Scriptures into all the languages of the civilized earth, is emphatically preaching to all the world. This is one of those remarkable signs of the times, which unerring authority has assured us should usher in the second advent of the Son of Man, when "He shall come in his own glory and in the glory of the Father."

The blessed Saviour preached the glad tidings of salvation wherever he went. Night and day was he engaged in this all-important work. He delayed not a moment. He made use of those means appointed by God. He preached salvation to a dying world. His language was short and pithy. He saw a world perishing in sin. He cried aloud: "*God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world, through him, might be saved. He who believeth on him is not condemned; but he who believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God.*" The Apostles followed their Master's great example, and confined themselves to the Gospel he had communicated to them. Souls were incalculably precious—no time was to be lost. The Old Testament, though equally of divine authority, was not so essentially necessary under the pressure of that occasion, till the clearer light of the Gospel had laid the solid foundation of knowledge and of hope. It was a considerable time before the Gospels were written. The instructions of the Saviour, with the personal knowledge and miraculous works of the Apostles, were the principal means of salvation to the lost sheep of the house of Israel. The assurance to them, "*that God had made that same Jesus (who had then lately been crucified) both Lord and Christ,*" was the substance of their preaching on the day of Pentecost. The Gospel of Matthew was not written till about the year 62; and the other Gospels and Epistles were afterwards written at different periods and sent to the Churches, with orders to have them read in publick; but it was some years before they were collected into one volume; I be-

lieve, not before the council of Laodicea; and even then, a copy was so difficult to be obtained, that few, very few people could purchase one. So late as the year 1272, a copy of the Bible cost in London £30 sterling, at the very time that two of the arches of London bridge were built for £25.

But the New Testament, in its present state, is a book without a parallel: and to use the words of an intimate friend, "There is not a book in the world which contains such strong internal evidence, or so many characteristic traits of an ingenuous undesigning honesty, as are to be found in the Evangelical Memoirs. They are their own unanswerable proof: and though, blessed be God! Christianity is supported by a great mass of external testimony, yet if every particle of that testimony had perished; if not a single page of the ancient Fathers had reached us; if all the Christian and heathen authors, whose writings confirm in any manner the truth and genuineness of the Gospel history, had been utterly lost in the wreck of time, yet the memoirs of the life and doctrines of Christ, as written by the Evangelists, would have, of themselves, (under the influences of the Spirit of God given according to his promise,) afforded a satisfactory proof of the truth of revelation. If, then, the internal evidence be so convincing, and if, moreover, that evidence be (as it providentially is) illustrated and strengthened by a copious variety of external argument and testimony, how shall we escape if we wilfully neglect so great salvation? Or when we behold so many of our fellow-men, not only speculative unbelievers in Christianity, but scoffers at its usefulness, active and strenuous opposers to its propagation, how can we think of their perverseness without dismay, or their blindness without a sigh."

The Old Testament is of equal authenticity and importance: and united they form one perfect and divine system of revealed truth, for promoting the circulation of which we are associated, and are desirous this day, under the divine superintendence, to send to every part of this our sinful world, by the united exertions of all the friends of the crucified Jesus. Our

object is, the universal happiness of mankind—the salvation of the souls of men, and, of course, the glory of God.

Thus, the American Bible Society, animated with the most catholic principles of Christian charity, offers these records of eternal life to bond and free—to heathen and Christian—in the earnest hope that they may become “a lamp to their feet and a light to their path.” Psal. cxix. 105.

Take courage then, my brethren; be not weary in well-doing. You are serving a kind and gracious Master who will finally reward you with a crown of glory which shall never fade away. Can you desire a greater honour? Can you ever repay such condescending love, as thus to be found worthy of entering the Gospel vineyard, and, though at the eleventh hour, showing forth the glory of our Immanuel in his expected approach to this our world? In this world on his first advent, he was treated with contempt, scourging, derision, condemnation, and death: in this world he must yet see the travail of his soul and be satisfied. In Heaven he was *always* honoured and glorified by the whole angelic host. John says, (Rev. v. 11.) “*And I heard the voice of many angels round about the throne, and the living creatures, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him who sitteth on the throne, and unto the Lamb, for ever and ever. And the four living creatures said Amen: and the twenty-four elders fell down and worshipped Him who liveth for ever and ever.*”

In this world, therefore, and from those very creatures who crucified him and despised him, must he yet receive honour and glory and power. But this same Jesus, now exalted to his throne of glory, calls this day upon us to engage with him in this contest, and to come out against the mighty.

Are not your hearts on fire at this blessed summons? Again, then, I say, take courage. Rejoice in your exalted undertaking. Let no sectarian jealousies enter or prevail among you. This is Satan's last and great dependence—his strong hold—the most dangerous arrow in his quiver—his only hope. But do you, my brethren, never forget that he who is for us, whose cause we espouse and promote, is stronger than he who is against us, and came with the express design of destroying his kingdom and his power.

May the best of Heaven's blessings be ever upon you, rousing you to the ardent desire of the Apostles. When sent on the like errand, they thus encouraged each other, “*As we have opportunity, let us do good unto all men, especially to those who are of the household of faith.*” What is it, my brethren, that you have in view in all these mighty exertions? Is it not the glory of God? Is it not to pour the oil of joy and consolation into the wounded spirit of the repentant sinner, bowed down with affliction and distress—to lead him, weary and heavy laden, to the compassionate Physician who alone can give him rest? Is it not to send the bread and water of life to the wandering prodigal, who has been taking up with the husks and the swine in a dry and parched land where no water is? Remember we are united in one body—we have but one cause—one object in view—one Master to serve—one end to accomplish—the salvation of our brethren of the human race, since we are assured that *Christ tasted death for every man.* Heb. ii. 9.

Again I repeat it, with inexpressible pleasure, rejoice in your present glorious privilege. The numbers of those who shall, in the great day of account, attribute their first knowledge of redeeming love to your perseverance and zeal in sending the Gospel, against all opposition and rebuke, through good report and evil report, throughout the world; will be an unspeakable recompense to you in the presence of an assembled universe; and even at the present moment, the contemplation of so ineffable and heart-consoling a prospect of reward, for all that you can now do or suffer, by yielding to each other and bearing each others' burthens,

and at all events, sweetly agreeing to differ, must make you joyful even in tribulation.

May the love of Christ constrain you to continue in an indissoluble bond of friendship and peace. Let all discordant principles be banished far from your councils and deliberations, that you may accomplish the one end and hope of your calling, even a speedy preparation for the second coming of our Divine Redeemer. Persevere unto the end, and you shall most assuredly receive the blessed plaudit of "well done good and faithful servants, enter ye into the joy of your Lord."

My brethren, however little I have said to any valuable purpose on this occasion, I hope you will not forget my great age, my long confinement, and extreme weakness both of mind and body. My earnest desire has been, in the discharge of this labour of love, to manifest my respectful atten-

tion to, and sincere regard for you all. In doing this, I have risked much. But should it be my last effort, I will rejoice to conclude a long life with the words and in the spirit of good old Simeon, on the Saviour's first coming in the flesh, "*Lord now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles and the glory of thy people Israel.*"

Finally, brethren, farewell. May you continue united as one man, by the spirit of our God. May the broad hand of the Almighty continue to cover you, and direct you in all your councils, and make you gloriously triumphant in destroying all the wiles and schemes of the wicked one for deluding the souls of men; and may you be most successful in the re-establishment of the kingdom of righteousness and peace through the world.—Amen.

MR. JOHN MURRAY, JUN.

Of the Society of Friends, supported his motion to print the Annual Report by the following Address :

In rising to speak on the present solemn occasion, I feel my mind humbled—and it is with diffidence I attempt to offer a sentiment before this very respectable assembly. In making the motion which I have done, I have two considerations in view: the one is, to approve of the proceedings of the Board of Managers; the other, to avail myself of the opportunity of communicating a few sentiments, in relation to the highly important nature of this society, formed for the express purpose of promoting a general diffusion of the Holy Scriptures—a work of stupendous magnitude, contemplating incalculable good to the human family; more especially when we connect with it a practical observance of those moral and religious duties which they enjoin, and with which the Scriptures of the Old and New Testament are replete. Hence it is, in a peculiar manner, obligatory on the members of a society so noble and dignified as this is, to be careful and solicitous to square their lives and conduct by the precepts contained in the

Book they are so assiduous and zealous to circulate; as it must be granted "that example speaks a louder language than precept." I rejoice in the hope, that the efforts of Bible Societies, and other associations and means for enlightening the human understanding, and improving the heart, will be blessed in an eminent degree, not only in our own country, but in regions far more remote. I also indulge the consoling hope, that they will tend to dispel prejudice and bigotry, and to hatter down that wall of partition which ignorance and illiberality of sentiment has raised up between the different religious denominations. I am glad in believing that I am no bigot, and that I can with great sincerity adopt the language of the Apostle Peter, whose mind, like many others, had been biassed and warped by the prejudices of education and the force of tradition; but when his understanding became enlightened by the rays of Divine light he could then bear testimony to the universality of the love of God, uttering the following memorable expres-

sions—"Of a truth, I perceive that God is no respecter of persons, but that, in every nation, they that fear him, and work righteousness, will be accepted of him." There is no doctrine more clearly and fully inculcated in the New Testament than that of charity, or, in other words, "*Divine love*." "God is love, and they that dwell in him, dwell in love:" and by this, said our blessed Saviour, shall all men know "ye are my disciples, if ye love one another." The Apostle Paul, in the 15th chap. of the first Epistle to the Corinthians, describes the excellency of this virtue in a peculiar and striking point of view. His illustrations go to prove, That it is the prominent feature in the Christian character. Let us therefore, my friends, cultivate this heavenly principle; let us, by the tenor of our lives and conduct, evince that we are the disciples and followers of Jesus Christ. I am thankful in feeling my heart glow with love to all my fellow creatures, and that I meet with those of every Christian denomination, to whom I can give the right hand of fellowship.

There is one distinction which I am solicitous may be attended to in our zeal and fervency to spread the holy scriptures; and that is, in speaking of those invaluable writings, let us always bear in mind, "They are the words, or written revelation of the mind and will of God. They are streams from the fountain of Light and Life—and as such, as the apostle declares in his epistle to Timothy, are able to make wise unto salvation, through faith which is in Christ Jesus." They are "profitable for doctrine, for reproof, for correction, and for instruction in righteousness;" that the man of God may be perfect, thoroughly furnished unto all good works." Indeed, when we consider this invaluable gift of divine goodness to fallen mankind, we may truly say, "They are the most excellent of all writings whatsoever, whether we consider the holy author of them, the Great God of heaven and earth; or the inspired penmen of them, the holy prophets and apostles, who spake and wrote as they were moved and guided by the Holy Ghost; or the divine truths therein declared and testified of, concerning the wonderful love of God for

the reconciliation and salvation of lost mankind; through repentance towards God, and faith in, and obedience to the Lord Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Tit. ii. 14—"Upon which considerations thus summarily laid down, they are worthy of preference to all other books in the world; for they are the words, sayings, and testimonies of God, scriptures of truth, divinely inspired writings, containing the judgments, and statutes of the Lord, and the magna charta of his church." To render the reading and study of the Bible truly profitable, we stand in need of a measure of the same divine influence which qualified and enabled the holy men of old to write as they were inspired by the Holy Ghost. When I reflect, my friends, on the solemnity of the occasion which has drawn together so large and respectable an assemblage of our fellow-creatures, all of whom, I trust, are arraigned as candidates for an immortal and glorious inheritance, I hope we may feel renewedly animated in a cause which is calculated to promote the present and the future happiness of mankind.

I do not wish to trespass either on the time or patience of this assembly; but I do not know that I can close my communication with sentiments more appropriate, or with language better adapted, than was used by my late friend Henry Tuke, at a meeting of the Bible Society of York, in England, of which he was a distinguished member.

"I feel," said he, "disposed to express the gratification which I experience on seeing so large and respectable a meeting of my fellow-citizens, on the present occasion, and particularly with the union of Christians of various denominations in the support of this great cause. May we not compare the various sects of Christianity to the different tribes of ancient Israel? We, like them, may have some different views, and separate interests; but we acknowledge one God, and one Lord, even our Lord Jesus Christ. We profess to be governed by the same laws, which are contained in the Holy Scriptures, and though we may not unite in the construction of some of these laws,

yet, when we consider in how large a proportion of them the professors of Christianity are agreed, and consequently how small is the part in which we differ, there is much cause for us to feel as brethren, and to unite, as has frequently been the case, in defence of our common faith; and I can truly say, it affords me no small pleasure to believe, that if it should ever be my happy lot to gain an admittance into that City whose walls are salvation and its gates praise, I shall there, as well as here, have many fellow-citizens, and I trust, no small portion of those who now hear

my voice; who, though I may differ from them on some points of Christian doctrine, or rather, perhaps, of Christian practice, I feel no difficulty in believing will finally be added to that innumerable multitude, which the divinely eagle-eyed apostle saw standing before the throne, clothed in white robes, and having palms in their hands; but, who, though possessed of these emblems of righteousness and of victory, were far from claiming any merit to themselves, but ascribed their salvation wholly to the Lord God, and the Lamb."

THE REV. MR. MILNOR,

Rector of St. George's Church, New-York, in moving the thanks of the Society to the President, spoke as follows:—

MR. PRESIDENT,

Having consented, on a very recent intimation, to occupy the place of a valued clerical Brother,* who has been prevented by an indisposition which we all have reason to regret, from offering the motion which I am now to present to the chair—though I doubt not its acceptable character, yet I can neither calculate on supplying the loss of his presence, nor on adding to the interest excited in the minds of this assembly by the well-directed display of talent and piety exhibited here to-day.

But I cannot deny myself the pleasure of mingling my solicitations with theirs on the arrival of this cheering anniversary, and on the auspicious aspect in which the Report of its Managers presents the affairs of this inestimable Institution.

Whilst any thing remains to be done, (and O! how much is still before us?) we must not too long intermit our labours, and waste our time in contemplations of the past; but we may justifiably and profitably employ ourselves a little in pleasing retrospect, as an excitement of gratitude to God, and an encouragement to further effort. If heaven has been propitious to our first and more enfeebled exertions,

it is a grateful stimulus to their redoubled increase, and an encouraging pledge of continual support to our further more zealous and more extended labours.

In surveying the difficulties that have been encountered, it is pleasing to see that so many have been successfully surmounted. In looking forward to any that remain, none appear so formidable as to terrify or dismay. Even in our regret that prejudice, or misunderstanding, or a difference of views, should have induced any of our Christian brethren to withhold their support to the concentration of the general sentiment into one grand national effort, still we are consoled by the reflection, that this difference of sentiment generally regards the mode, and not the object—that the Bible is precious in their eyes as in ours—and that under varying modifications, and through different channels, they are zealously employed in the diffusion of its blessings. May we not hope, that, as the benefits of a National Society are evinced in the practical result of its operations, angry opposition, if it any where exist, will, by public opinion, be frowned into silence, and honest diversity of sentiment yield to the force of truth demonstrated by experiment. This Society already presents a most imposing front. It boasts among its valued patrons men distin-

* The Rev. Doctor Wharton, of the Episcopal Church in Burlington, New-Jersey.

gilded in our society for qualities well entitling them to the civic honours which a nation's gratitude has bestowed, and to the expectation of the brighter rewards with which a God of mercy will remunerate their deeds of virtue. It accords, with the complacent feeling of gospel affection, a long list of tumbler, but as cheerful contributors, to whom Providence has given but little, yet who gladly give of that little to an object of Christian piety preeminently dear to their hearts.

It has afforded to many a Christian congregation the grateful opportunity of evincing its attachment to a beloved pastor, by enrolling him among its functionaries; thus blending with an affecting evidence of love to him, efficient aid to the cause of the master whom he serves. It has given rise to many new associations in quarters the least expected; opened new spheres of Bible operation; given renovated ardour to the enterprise of female piety; and warmed the rising generation into ambitious desires to become instruments in spreading the savour of the Redeemer's name.

It has made new discoveries as to Bible wants, and refuted the pretence of its being practicable to overstock our country with their superabundant multiplication.

If it cannot claim the merit of having excited, it has kept alive public attention to the most interesting charity by which it has ever been arrested. It has contributed, and is daily more and more contributing, not to amalgamate religious communities, but to conciliate them towards each other. It has taught the ministers of Christ, and their people too, by friendly intercourse and association, to know each other's worth, and though labouring in different departments of the gospel vineyard, to rejoice in each others success.

It has brought the balm of Christian consolation to many a sin-sick soul, and cheered the final hour of many a departing spirit.

It has practically honoured the gracious desire of the Saviour, that his gospel should be preached to the poor. It has illumined many a gloomy mansion with the peerless light of heavenly truth, and warmed its tenants

with the beams of that Sun of righteousness who never shines but with healing on his wings.

Instead of displacing, it has prepared the way for the successful preaching of the word, and powerfully aided the missionaries of the cross in carrying home to the consciences of hearers the blessed truths of revelation.

These things, to no inconsiderable extent, this Institution and its Auxiliaries have already effected: and what has it still to accomplish? why, these and other objects, on a much more enlarged scale, as a liberal publick shall supply the means.

Sir, you have heard justly eulogized that noble Institution in the land of our forefathers, from which we are not ashamed to have caught the animating fervour that now prompts our own exertions. If we cannot rival her stupendous doings, we can, at a distance, imitate them. If we cannot yet accompany her into the moral deserts of the transatlantic world, we can visit, with the life-giving proclamations of gospel mercy, wildernesses in our own beloved country, into the recesses of which even her unbounded philanthropy has not yet penetrated. Honoured as her associate in spreading far and wide the wonders of redeeming love, this Society shall give the world fresh evidence of the exalted value of her magnificent example, and without lessening, share the glory of her great achievements.

MR. PRESIDENT,

How exhilarating the prospect before us! How enchanting our view down the lengthening vista of futurity! when the cold turf shall cover the youngest head in this assembly, when your ashes shall repose in the sepulchre of your forefathers, and your emancipated spirit, with many a kindred soul engaged with you in the labour of this day, exults in the purchased blessings of eternity, your work of faith and labour of love shall survive the mortal wreck. The American Bible Society shall still exist in healthful vigour, and prosecute its labours with unrelaxed exertion. Your generous benefaction, not disdaining an association with the widow's mite, and many a little free-will offering of infantile piety, shall bless with its product the children of pover-

ty, and their children's children to remotest time.

Yes, sir, an institution like this, whose objects are Jehovah's glory; the honour of his Son, the happiness of millions for whom his precious life-blood streamed upon the cross, cannot go unblessed. So distinguished an agent in effectuating his purposes of mercy to a ruined world, has been the product of those celestial influences which shall perpetuate its being. Never will they be withdrawn till the visions of ancient prophecy shall be realized, and all the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

MR. VICE-PRESIDENT,

The resolution which I have to offer I address to you. I have not yet even hinted at its import; and I shall still be prevented, by the honoured presence of its subject, from pouring forth those effusions of heart, for the privilege of uttering which I could almost wish for his temporary absence. But while I am forbidden by delicacy to enlarge,

in alluding, on our Father's great influence to the venerable founders of the American Bible Society; its revered President, I must not be prevented from saying, that whether we consider the intelligence, zeal, and pure motives with which he planted and prosecuted, and amidst much opposition, established this institution; the anxious solicitude with which he has watched over its advancing interests, the unreserved liberality with which he has endowed its treasury, or the unflinching effort, (thanks be to God for its success,) at the risk of his life, to sustain this meeting with his presence, we are equally called upon to express, against our records the feelings which these evidences inspire.

It is under such impressions that I propose the adoption of the following resolution:

Resolved, That the thanks of the Society be presented to the President, for his continued and watchful attention to its interests, and for his magnificent liberality towards its funds.

THE REV. JAMES M. MATHEWS,

Pastor of the Reformed Dutch Church in Garden-street, New-York, in seconding the motion of Mr. Milner, made the following Speech.

MR. VICE-PRESIDENT,

I rise to second this motion: and I do it with unfeigned pleasure, as it gives me an opportunity of paying a tribute of public respect in which every one here will gladly unite. I will not dwell on commendations, and I shall detain you with but one expression of the kind. It has been said of the Apostolic Buchanan, "that, reasoning from the ordinary blessing of Providence on the use of means, had every million of Christians, from the day of Pentecost to the present time, contained but one such man as Dr. Buchanan, there would scarcely now remain a heathen nation in the world." Were another man in the chair before me, I might be disposed to do more than ask the question, whether we may not with some justice take the language thus applied to the author of "The Star in the East," and use it in application to the author of "The Star in

the West?" I do not allude merely to several liberal benefactions which have added to the resources of different institutions for the spread of truth; but to our President's prayers and perseverance in the Bible cause; to a zeal and devotedness which have led him to attend our meeting this day, not only at a sacrifice of ease, but at the hazard of life.

Mr. President, if you will excuse something like a benediction from one so much younger than yourself—may that Redeemer who crowned the wishes of aged Simeon, denying himself for a time the comforts of his home, that he might see "the Consolation of Israel," reward your pious desires to be here—send you from us with the acknowledgment, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation;"—and may the recollection of the Redeemer's presence with you this day

with your spirit when you "shall come to your grave in a full age, like as a shock of corn is gathered in, in his season."

You will not consider me as using language too solemn for the present occasion. Indeed, sir, if ever we are entitled, to look for the fulfilment of the promise, "where two or three are gathered together in my name, there am I in the midst of them," it is so when we are assembled as a Bible Society, in which Christians of every denomination forget their distinctive names, and laying their hands on the one Book, as the charter of their hope from heaven, feel that they are leagued together by one covenant, engaged in one holy enterprise—to spread the Scriptures of truth, the gospel of salvation, to the ends of the world. I cannot look around me, to survey an assembly like this, without believing that here is a spectacle which gladdens the heart of God and man; and which should be counted among the many monuments which in these latter days have been erected on the earth, as both omens and instruments of good to our sinful race.

Admitting, sir, that it is impossible to state, with any thing like precision, what is the amount of means annually expended for the spread of the Gospel; yet it is due to truth to say, that never since apostolic times has the moral machinery of the Christian world been so vast and magnificent as we find it now. I do not even except the days of the ever memorable reformation. That was a struggle to regain the territory which had once belonged to Christianity, which she still nominally held, but which she had in fact lost. The efforts of the present day go, not only to render the reign of truth more universal among all classes in lands where it is; but to send it into those remote wilds where its sound was never heard; to spread it as far and wide in the earth as there are sins to be forgiven, and souls to be saved; to wrest from the prince of darkness, kingdoms, where his throne was never before disturbed. Look, sir, both at home and abroad, and see what is doing. Not many years since, the huts of poverty were seldom visited by the rich, to inquire if the Bible

was there; the youth of the poor were allowed to grow up in the midst of us, ignorant of truth and duty; hardened into the spirit of Ishmael—"every man's hand against them; and their hand against every man;" and of late, throughout the greater part of Protestant Christendom, so suddenly too as though it were the effect of magic, have arisen those true instruments of reform, these fountains of life and light to the poor, SUNDAY SCHOOLS, in which the intelligent and polished of both sexes stoop and take by the hand the young vagrant, and the ignorant adult, and lead them to knowledge and to God: nay, sir, and the very deaf and dumb, whom Providence seemed to have insulated irrecoverably from rational enjoyment and intercourse, and to have set before us, to manifest how far human nature can sink—from these once prisoners of despair the chains are broken off, which confined them from the range of human intellect; and a language is discovered which the dumb can speak and understand.

Thus is God enabling all classes of mankind to profit by the Bible where they have it. But he does not allow his people to stop here in their labours of love. There is one great object on behalf of which he has emphatically enlisted the spirit of our day. It is the spread of the Bible without note or comment, in that simple form in which he gave it from his own holy hand: and so completely has he engaged in this cause all sexes, ages, and conditions of the Christian world, that ours has been justly called "*the age of Bibles*." Sir, I have often thanked the author for that expression, which conveys a sentiment so characteristic of the period in which we live. It is now no uncommon thing to find the little apprentice boy stealing time, not from his master, but from his sleep, to earn something to cast into the treasury of a Bible Society. The weather-beaten mariner, whose wages were once scattered without thought, and without advantage to himself, can now be found laying up of his money for the same good end; and while thus from the youngest, and poorest among mankind, the gold and the silver are brought as an offering to the Lord,

Nobles and Princes, Kings and Emperors, bring gifts worthy of their names. Indeed, sir, there has arisen an emulation on this subject which it is not only honourable to feel, but which must be attended with most illustrious results. Individuals are vying with individuals, communities with communities—not in contests of war and enmity, but in a contest where emulation wakes no little jealousies, in which superior success produces gladdened admiration from a rival—a contest, in which all have, under the same banner, been striving who shall do most for the Lord of Hosts, the Captain of their salvation. And what has been the result? what the effects of this vast patronage of the Bible cause? The Bible is borne, as on the wings of the wind, to every land. The angel is *fast flying* in the midst of heaven proclaiming the everlasting Gospel to every nation, and kindred, and tongue, and people. Herald have gone forth in the face of every danger to distant climes, carrying in their hands the word of God; so that a spirit of devotedness in the ministers of those holy institutions has always kept pace with the spirit of beneficence in their patrons. Can I call over the names of the Hendersons, the Pattersons, the Pinkertons, who are traversing the frozen climes of the North, the wilds of Siberia and Tartary—the Careys, and Marshmans in India—the Morrisons and Mitces in China—and hesitate to ask you whether it is not true, that heroes of a new race and character have arisen on the earth, who both in the worth of their object, and the zeal of their hearts, outstrip whatever was fabled of the argonauts in pursuit of the Golden Fleece; or whatever was attempted by the mistaken spirit of chivalry crusading against infidels. These are heroes undaunted and unwearied in sufferings and dangers; for they “endure as seeing Him who is invisible”—going on subduing principalities and powers, for they “are more than conquerors through him who hath loved them.” God grant that such men may be increased like the stars in the heavens: when they die, may their mantles fall on others who shall arise in their spirit and

power:—and protupted by a sight of this audience, I would add—may the spirit of the Roman matron, who counted it her most distinguished honour that she was “Mother of the Gracchi,” men who had bled for their country; descend into the bosom of Christian mothers in our day; and may they count it their highest glory that they shall have trained up sons to be devoted to the spread of the Bible in every clime—the erection of the Redeemer’s kingdom throughout the world.

Another thing has very forcibly impressed my mind when surveying this subject; it is the nature of those institutions by which the Scriptures are thus spread. *Societies, voluntary associations* of men, in which rich and poor, rulers and ruled are admitted to a common membership. It is exactly such combinations of men, in which rich and poor, great and small, are thus brought together and act together in a common bond, that have always been found most potent engines for the accomplishment of great objects. You know, sir, how the apostles of infidel philosophy reasoned and acted on this subject.—How they planted their societies of illuminati in every city and neighbourhood to which they had admission; and in these multiplied conclaves devised and matured their plans, trained and hardened their instruments, for the overthrow of every thing holy and useful in Church and State. And with what wise malignity they acted you see in that deluge of mingled tears and blood which has swept over the face of Europe during the last twenty-five years. Now, sir, what a delightful thought, that the Redeemer has wrested from the hands of Satan this weapon and turned it against him; and has led his own people to determine, that, at least, in this respect, “the children of this world” shall not be “wiser than the children of light.” Having seen what associations could do *against* the Bible and its ordinances, we are now trying what societies can do *for* it: and the result of the experiment has outstripped not only the opinions, but the hopes of the most sanguine. From the day that *Bible Societies* were set up—institutions comparatively novel both in form and in name—from that day the powers of infi-

delity seem to have abandoned many the hope that they would realize immortality for their founders. Time has worn them away; and the face of the earth is now strewn with the wreck and remnants of its former taste, power, and industry. But, sir, "the word of the Lord endureth for ever," and we who are engaged in its diffusion are erecting for ourselves a pillar which time shall neither deface nor prostrate; which no friend nor foe shall ever behold in ruins; which will go on increasing in splendour till, at the dawn of millennial day, it will be owned as one means of turning the nations to God.

Let us then proceed in our good work. While we carry with us "the ark of God" and "the tables of His testimony." "The pillar of fire by night, and the pillar of cloud by day," will be ever before us to guide and animate us. Opposition must be expected. Our cause is too good and our success too great to be without it. The blasphemies of the profane, and the mistakes of many good men may combine to resist us. But already, although we are in the commencement of the Bible age, the number of our opposers, as well as their strength, is diminishing. One of their greatest champions has retired from the struggle, confessing as he abandoned it,—"Attempts to oppose you are like attempts to oppose a torrent of burning lava that issues from *Ætna* or *Vesuvius*." It is the language of honest confession.

Mr. President, how shall we be sufficiently thankful for the honour of being permitted to take part in the work which distinguishes our age of the world. That man sees things in a most delusive light who would surrender the chair on which you sit for the honour of being the commander of conquering legions, or the statesman who guides armies and nations at his will. We should indeed never forget that in proportion as God sees fit to do any thing by us, does he claim gratitude from us. Next to that honour, always first, of having my name written in the Lamb's book of life; and to that which each minister of the cross should place second, my commission to preach Christ and him crucified—next to these would I place the honour of being recorded as a member and contributor to a Bible Society. This is to put our hand to a work imperishable as the hills. I respect that honourable ambition which would live revered and beloved in the memories of generations yet unborn; and that has reared temples and pyramids with

But, sir, a Bible Society, and especially a National Institution like this, has other work to do besides surmounting such opposition. Let us remember that if ever we achieve great things, we must first learn to contemplate and attempt great things; and never can our work be viewed as finished while there is a land not filled with Bibles; a sinner on earth without the Holy Book in his hand. You have but to cast your eyes on the map of the globe to see how much is yet to be done. Sir, when I survey the vast regions of the earth covered with the darkness of Paganism, or superstitions still worse, and compare those domains of sin with the comparatively small space covered with the light and knowledge of the Redeemer, my heart would sicken in despair, was it not that our cause is the cause of God; and we have his promise

that "worm Jacob shall tread the mountains and make them small as dust." Let the Christian world "be up and doing," and we are certain as to the result: "the kingdoms of this world will become the kingdoms of God and of his Christ," and we be owned as instruments in accomplishing the glorious change. Let us adventure our prayers, our time, our means in the cause; and the world shall be our conquest, without blood: Africa shall no longer be "the lasting reproach of civilized man;" but explored and traversed by messengers from heaven, scattering around them the good seed of the word; it shall be known not as a waste of burning sands, but as "the garden of the Lord," watered with "rivers of life:" the wall of China, more enduring than that which repels the Tartar invaders—the wall which imprisons her sons from the light of the gospel, shall, like that of Jericho, crumble at the feet of God's ministers sounding the trumpet of salvation, and entering in, not to destroy, but to save. And in a word island of the sea shall send to island of the sea, continent to continent, and hemisphere to hemisphere, to tell that "their idols are cast to the moles and the bats," that the temples of Jehovah are their places of worship, and the song of the Lamb their hymn of praise.

Such "glorious things are spoken of the city of God;" and in the accomplishment of such things, may we not hope, judging from appearances this day, that some instrumentality may yet be attributed to the *American Bible Society*.

A NARRATIVE OF THE STATE OF RELIGION

Within the bounds of the General Assembly of the Presbyterian Church; and of the General Associations of Connecticut, New-Hampshire, Massachusetts Proper, and of the General Convention of Vermont, during the last year.

THE history of the Church of God contains a record of adverse, as well as prosperous events. Her members being sanctified only in part, at no time fully display that purity of conversation and conduct which becometh their profession, and too often afford cause of triumph to the adversaries on account of their carelessness or failures in duty. In the periods of her highest elevation there is just reason to lament that there are many things to be found within her borders which are against her. Of these she is bound to take particular notice, as well as of the evidences of her Lord's presence and blessing. Thus doing, she is not only reminded "that she has not already attained, or is not already perfect," but also constrained "to follow after, if that she may apprehend that for which also she is apprehended of Christ."

The General Assembly, conscious of their duty in this respect, and trusting to the divine blessing for success in its performance, desire to give to that part of the Church committed to their superintendence, a faithful Narrative of the causes of sorrow during the past year, as well as those of rejoicing. They begin with the former, which may be summed up under the following heads:

1. **ERRONEOUS PRINCIPLES ON THE SUBJECT OF REVEALED RELIGION.**—If there is a religion revealed by God, it is as important to have correct views of its principles, to perform the duties which it enjoins in the various relations of life, as it is to have correct views of morality that our lives may be moral.—Error in principle invariably produces error in practice. To be ever learning and never coming to the knowledge of the truth, is characteristic of none but those who assume for the human understanding the prerogative of setting in judgment upon the inspired truth of God, either condemning the whole as an imposition, or undertaking to correct its alleged mistakes by abridging and falsifying its contents. Of the former class we rejoice that their number and influence are diminished. Not many years past they triumphed, to the regret and anguish of the followers of Christ. With brazen front infidelity threatened

the annihilation of the Church and the ruin of her Lord's authority. But the Church not merely survives its attacks—she has increased in numbers and in grace, whilst her adversaries are compelled, though unwillingly, to pay homage to the paramount claims of her God and Saviour, who is King of kings and Lord of lords. Few are to be found, who respect themselves, openly opposing the truth of God as contained in the Scriptures. There are however some within our bounds, who, whilst they profess to honour the authority of the Bible, with unhallowed hands would cut out of its pages those passages which command us to honour the Son as we honour the Father, and rob the trembling sinner of the only hope of acceptance with God which his soul can cherish. *The well beloved and only begotten Son of God* they reduce to the level of frail humanity, and his work of redemption to the mere fact of furnishing us a perfect example of conversation and conduct. By denying his character as a covenant surety to bear our sins and carry our sorrows, they lower his example as a righteous and holy man below that which his apostles and primitive followers afford us. And so far as we have had the opportunity of judging from facts which have fallen under our observation, their principles have introduced, among all who have embraced them, so great a conformity in their practice to the world, which lieth in wickedness, as to render it impossible to discriminate them from the children of that world.

In connection with these *Anti-Trinitarians*. (for we reject the name which they have assumed of Unitarians, holding the unity of God as strictly as they do,) are the *Universalists*, or the supporters of the doctrine of Universal salvation. It is a tribute however which we owe to truth to say, that whilst the Anti-Trinitarians for the sake of consistency are compelled to maintain the ultimate and eternal salvation of all, the Universalists believe in the doctrine of the Trinity, and the atonement of the Lord Jesus. They however, by assuring *all* that they will be in the end for ever happy, provide for the gratification of present desires and continuance in sin whilst they live.

As these errors in principle do exist in some portions of our Church, though we have good reason to believe that they are not increasing, the Assembly trust that they will be opposed, and their ruinous tendency unfolded with fidelity and success.

2. **SINFUL PRACTICES.** Of these the principal ones reported are *Intemperance* and the *Profanation of the Lord's Day*. To us it is a matter not only of regret, but of humiliation, that there should remain cause of complaint and sorrow on account of their prevalence. The first is manifestly so ruinous to the health of the body and the participation of temporal advantages, and the last so fearfully destructive of every religious restraint and feeling, as to call for prompt condemnation from the men of the world, as well as from the professors of the truth as it is in Jesus. The *Lord's Day*, viewed in a political light entirely, affords so many benefits calculated for the promotion of present enjoyment in all the relations of life, as to claim for it the veneration and homage of sound statesmen. But to men professing respect for the truth of God, it presents claims of higher authority; and we want no stronger evidence of their irreligion, than the fact of their profaning that day. As for those who indulge in *intemperate habits*, we affectionately remind them of their families, as well as of themselves, and warn them of the wrath to come. They deliberately prepare themselves for disgrace as well as disease; unfit themselves for the duties and enjoyments of the life which now is; and must look for the indignation of God through eternal ages in the life which is to come.—“Who hath wo? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes?—They that tarry long at the wine: they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt

thou say, and I was not sick; they have beaten me and I felt it not: when shall I awake? I will seek it yet again."—The assembly earnestly recommend to all Judicatories, Ministers and Members of their communion, to favour and support all efforts and endeavours to suppress this abominable vice.

5. *Failure in duty on the part of Professing Christians.* Under this head we class lukewarmness, formality, carelessness, and neglect of regular attendance upon the public and private ordinances of worship. They who are chargeable with this failure have the strongest reason for suspecting the sincerity of their profession, and for apprehending the reprobation of their master. To them strictly is applicable the fearful threatening denounced upon the Laodiceans, "Because thou art neither cold nor hot, but lukewarm, I will spue thee out of my mouth." They who are so far influenced by this spirit of lukewarmness as to forsake the assembling of themselves together for the service of God on his own day, and do not offer up to him the morning and evening sacrifice in their families, nor partake of the sacraments of his covenant; particularly, neglecting the Baptism of their children—subject themselves to the discipline of his house; impair their own spiritual state; and if repentance be not granted, can look for nothing but condemnation from their Judge in the end. To hear that such gross defection in practice had appeared in any of our Presbyteries, was as painful in the extreme to our feelings, as the fact is disgraceful to the Christian character of those who are thus violating their duty, and injuring their own souls, together with the souls of the members of their families. To all these we address the words of Christ, "Remember from whence thou art fallen, and repent, and do thy first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

The Assembly having unfolded the causes for sorrow, which the past year has produced, proceed to state those which call for thankfulness and rejoicing. These are,

1. *The regular and faithful preaching of the Gospel and administration of the ordinances throughout our bounds.*—We have heard of no instances of negligence on the part of the ministers and officers of the Church. They appear to have discharged their duty, both in the work of teaching and of exercising discipline, in an enlightened, conscientious, and diligent manner. The youth receive stated catechetical instruction; and in some of our Presbyteries particular attention is paid to baptized children.

In addition to this we mention with particular pleasure the various RELIGIOUS INSTITUTIONS which have been established during the year, or having been established before, are progressing with success in their operations. These are Bible, Missionary, Tract, Sunday School, Moral, and Praying Societies; Bible Classes, and the Theological Seminary in Princeton, together with the Monthly Concert of Prayer for the spread of the Gospel. Originating in the spirit of true religion, they are sedulously used for its advancement far and wide. Between them there exists no collision of interests; for they have but one object in view, the promotion of human happiness by the power of the truth of God. *Bible Societies* in our day are related to *Missionary Societies*, as the gift of tongues was related to the commission of the apostles in the primitive Church. We therefore rejoice at the increase of the former, because they furnish to the preachers of the cross, sent forth by the latter to every nation, the word of life in their own language. The circulation of *Religious Tracts* is calculated to awaken attention to, and produce inquiry after the way to salvation. In the silence of the closet—in the assemblage of the family—nay, in the social circle they present to the thoughtless and disobedient subjects deserving their examination, and arresting them for a season in their downward way to ruin. Throughout our bounds Religious Tract Societies as well as Bible and Missionary Societies have increased. In a large majority of our Churches Bible classes have been formed, and instruction is dispensed to pupils from the Bible. *Praying Societies* have become more numerous—few, if any, formerly existing being abandoned, and new ones in different places being formed. The *Monthly Concert for Prayer* is generally

observed, and promises a blessing. *Sunday Schools* have been established in most of our Presbyteries, and are affording to multitudes the means of instruction for their present and eternal welfare. In these Schools, as well as in Bible and Missionary Societies we have heard, with no ordinary satisfaction, that the *female sex* have taken an active part in promoting their success. They thus manifest their gratitude to that religion which in Christian lands has elevated them to their proper station, and qualified them for discharging its duties with honour and usefulness. Last, but not least, we state the flourishing condition of our *Theological Seminary at Princeton*, which promises to send forth streams continually to make glad the city of our God. More than *fifty preachers of the Gospel* have already gone forth from it to labour in the Master's vineyard; many of whom are engaged on most important Missionary ground.

2. *The beneficial results of the efforts of these Institutions.* They appear in the success of Missionary exertions—the increase of our churches—a growing disposition to give liberally of this world's goods for the cause of Christ—a melioration of public morals—and revivals of religion.

1. *The Missionary field* which we occupy is almost as extensive as the boundaries of our country.

For many years past the reports of the Missionaries who have laboured under the direction of the General Assembly have been highly gratifying and encouraging. But in no year hitherto have these reports been so animating to the friends of the Redeemer as the present. Not only have many new congregations and churches been formed by the labours of our Missionaries; not only have those who on the frontier and in the destitute parts of our country mourned their silent Sabbaths and their dearth of spiritual refreshment, been cheered by the evangelical messages they have heard; but in several instances revivals of religion, of the most important kind and interesting character, have followed the faithful preaching, and been fostered by the pious zeal of our missionaries. The demand for their labours is most urgent and importunate, particularly in the western and northern parts of the state of New-York, and throughout the transatlantic states.

2. During the past year God has been pleased to add largely, not only to the number of our churches, but also to that of our members. In many of the presbyteries new congregations have been formed. And in those churches who have not been blessed with special revivals, the accessions to the communion in most have been numerous, and in many, more than usual. God has not forgotten to be gracious to them, but has accompanied his word and ordinances with power to the salvation of sinners.

Throughout our churches also a *spirit of harmony and brotherly love* prevails; which we trust will be cherished in all time to come. The existence of such a spirit, where it is not connected with the dereliction of principle, is a decisive evidence of increase in the divine life. "By this shall all men know that ye are my disciples," said Christ, "if ye have love one to another." We are constrained to add, that a very large proportion of Sunday School teachers in different places, especially in Philadelphia and New-York, have had their work blessed to their conversion.

3. We rejoice as one of the fruits of Religious Institutions amongst us, in the *growing disposition on the part of professors to give liberally of their worldly substance for the promotion of the Redeemer's cause.* We are persuaded that where religion is experienced in its power, there wealth will always be considered as granted with the express provision that a portion must be devoted to the Lord. They who do not act according to this provision, clearly prove that they love their money more than their God and Saviour.

4. *Public Morals* are decidedly better than they were some time back throughout the Church—but particularly in the Presbyteries of Niagara, Onondago, Bath, Albany, Long-Island, Lexington, Transylvania, and the cities of Philadelphia and New-York. In these the improvement has been specially observed—though in other Presbyteries and places it is progressing. We feel constrained here to mention, and we do it with pleasure, that in those states

where slavery unhappily prevails the negroes are treated with more attention than heretofore, and increasing exertions are made to promote their comfort and correct their vices, which are the natural result of their state of bondage.

5. God has been pleased to grant unto several of our Congregations a time of refreshing from his presence. The Assembly feel considerable difficulty in selecting from the number of *revivals* which have occurred, those especially deserving notice; for they are not furnished with statistical information as it respects the population of the different places. Whilst they desire to mark with peculiar attention all the gracious dealings of God towards our fallen race, they feel it to be their duty to discriminate between those which partake of an ordinary character and those which are more than ordinary. Inattention to this rule, they are persuaded is calculated to reduce all God's gracious dealings to a level, which must have a corresponding effect upon the thanks and praises of his people: The Presbyteries which have been blessed with revivals are Cayuga, Champlain, Columbia, Jersey, West Lexington, and Concord. Of these the most extensive have occurred in the first, where, out of twenty-six Congregations, seventeen have been visited with the outpouring of the spirit, and nearly 600 added to the Church on confession. Of these seventeen, the trophies of divine grace have been most numerous in the Congregations of Ithaca, Lansing, Aurelius, but chiefly Auburn.

In the Presbytery of Jersey, the congregations of Bloomfield, Connecticut Farms, Newark, Elizabethtown, Orange, and Patterson are gathering in the fruits of the revival of last year. The congregation of Rockaway and the second church in Woodbridge, of this Presbytery; the congregations of De Kalb, Malone and Russel, in the Presbytery of Champlain; Mount Pleasant, Stoner Mouth, Paris, Concord, Hemingsburg, and Smyrna, in the Presbytery of West Lexington; Bullock's Creek, Salem, Beersheba, Bethesda, Bethel Olney in the Presbytery of Concord; Pittstown and Bolton in the Presbytery of Columbia, have been favoured with special revivals. The character of these revivals has been such as to prove them divine. The subjects have conducted themselves with that propriety and decorum which always characterize the work of God: and after obtaining a good hope of acceptance, have walked in the ways of the Lord blameless.

The General Assembly feel thankful that they can, without being charged with enthusiasm, say, *the interests of the Redeemer's Kingdom have advanced throughout their bounds*. It is true the number of revivals is not so great as in some former years—but the fruits of these revivals remain in their beauty and usefulness to gladden our hearts. They who have been called into the Church from the world, adorn the doctrine of God our Saviour. This we consider as a subject of congratulation and praise; for it is an indubitable truth that on the consistent deportment of professors of religion, under the divine blessing, depends the successful recommendation of its claims to the world. "Let your light, (such is Christ's command,) so shine before men, that they seeing your *good works* may glorify your Father who is in heaven." "We therefore exhort you brethren, partakers of the heavenly calling, that you walk worthy of your high vocation." Whilst you earnestly and perseveringly seek for the salvation of sinners, do not neglect your own growth in grace and the knowledge of the Lord Jesus. The age in which we live is correctly denominated *the age of action*. So numerous are the associations for promoting the cause of truth, and so assiduous are the exertions of its friends to ensure success, that more than ordinary diligence is necessary to take heed to ourselves. There is a splendour which this universal and increasing action in the Church reflects upon individual character, that may so far dazzle the spiritual perception, and taint the spiritual taste, as to give the adversary a real advantage over those very persons who are attacking his kingdom, and circumscribing his power. Be much engaged in your closets, examining the state of your own hearts, and the nature of your motives. Do still more for God in the world than you ever have done; but connect with this, an increasing attention to your personal sanctification. Forget not that it is indispensably requisite for you to cultivate

purity of intellect, as well as purity of affection. No attention to the latter will, or can compensate for neglect of the former. Such neglect has, in too many instances already in different parts, caused a conformity of conduct to the maxims of the world. It is not sufficient for the professed believer to keep within the established rules of conducting social business, or the statute laws of the land; he must, in spirit and in deportment, do unto others as he would wish to be done by himself, under similar circumstances. His morality must be *Christian* morality, the legitimate fruit of his actual union with Him who is "holy, harmless, undefiled, separate from sinners, and made higher than the Heavens." Remember that "the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost: for he that in these things *serveth Christ* is acceptable to God, and approved of men."

In the bounds of the General Associations of Connecticut, Massachusetts, and New Hampshire, and the General Convention of Vermont, nothing has occurred of special importance since the last report. The Churches are reaping the fruits of past revivals; the cause of Religion is advancing; error and vices are losing ground. *The Theological Seminary in Andover has eighty students preparing for the work of the Ministry.*—The various Institutions which have been established in past years for the promotion of Religion are prospering. We rejoice in the progress of truth among our Congregational Brethren, and pray that God may continue to bless them.

In the conclusion, the Assembly adopt the language of the Psalmist, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory." Amen, and Amen.

Published by order of the General Assembly,

Attest,

WILLIAM NEIL, *Stated Clerk,*

Philadelphia, May, 1818.

MISSIONARY INTELLIGENCE.

From the London Evangelical Magazine.

INDIA.

Extract of a letter from Messrs. Loveless, Knill, and Mead, Madras, September 5, 1817.

With gratitude we record the loving kindness and tender mercies of our God: his hand has been stretched over us for good: your prayers have been answered: we are still alive and well: and very busily engaged—new fields of labour are opening to our view continually: and the desire of our souls is to approve ourselves unto God as his faithful and devoted servants.

As it regards our labours, we hope we have left nothing undone, as far as health and ability would permit. Learning the language has been our every-day work: visiting the schools has been our constant employ—to visit the dying bed, and direct the departing spirit to the Saviour, has been our office: preaching the gospel from four to eight times every week; holding public meetings for prayer and exhortation three evenings in the week regularly; and endeavouring to stir up our friends to assist in the great work, by every means which our hands or tongues could frame, or our hearts devise, has been our constant aim.

May 14 and 15. Held our Missionary Meeting. Brothers Rhe-

and Gordon preached. This is our grand festival. It is truly Catholic. All unite.

'Then sects, and names, and parties fall.'

It is impossible to describe the feelings which were excited on this memorable occasion. Think, dear Sir, what you and the other good fathers of the Society would have experienced at passing through the streets of Madras to the chapel. We see you proceeding solemnly through a host of people; your ears are filled with the buzz of commerce: at your right hand is a devotee standing upon spikes; on your left, is a temple, where the worshippers of idols are adoring the work of their own hands; while before you is a procession with drums, trumpets, torches, and idols: then longing for a place where to vent your sighs, you behold a tabernacle for the Lord of hosts: you enter, and with rapture hear a brother say, 'For Zion's sake, I will not hold my peace; and for Jerusalem's sake, I will not rest,' &c. Isa. lxii. 1. (*Rhenius' text.*) Would you not have exclaimed, 'Bless the Lord, O our souls, and all that is within us, bless his holy name!' and leaving us your mantle, as it dropped from your ascending spirit, we should have heard you say, 'Now we depart in peace, for our eyes have seen thy salvation.'

Aug. 21. Attended, as usual, to the daily work (language:) at 4 P. M. went to Triplicani;—a mussulman's feast;—great bustle;—hastened to the Brahmans' streets, of which there are four;—saw a great many of these holy men. Their tank is amazingly large; situated in the middle of a large square neatly built, with flights of steps on all sides for the accommodation of the people. In the middle of the water is a sacred place highly decorated, built for the reception of the god, when he takes his annual round. In this place he stops for several days in the month of June, being carried from the temple every morning on a raft, and sent back in the same way at night. The Pagoda attached to this is very large; it is indeed a prodigious pile of sculpture, descriptive of every animal created by God, or which fallen man in his vain imagination could conceive. Alas, what is man when God departs! Here indeed they worship the creature instead of the Creator. *Not less than two hundred monkeys are sacred to this Pagoda*; and are fed by the offerings of the people. Great veneration is paid to this animal, as one of their incarnations was a great monkey.

My chief design in visiting this place was to open a school, and to get familiar with the people. Thus far I succeeded, though the owner of the room would not permit me to enter till he had removed, lest I should defile him. A great many Brahmins came around me, looked strange at first, but when I took leave they appeared very kind and obliging.

On the first of Sept. this school was opened, which makes the number of our schools not less than nine. Two large English schools of about two hundred boys and girls are there supported by kind

and liberal friends. Two native schools, supported by a friend of missions. The other five are supported by the Society.

Brother Hands, on his way home to Bellary, writes to brother Loveless thus :

Bangalore.

'The poor soldiers of the 69th were greatly rejoiced to see me. I have preached to them thrice, and trust the Lord was with us. Great numbers attended. The ordinances of the gospel were refreshing. I hope my visit has been a blessing to many.

'Soon after I ascended the Ghauts, I got among the Canaree people, and in every place I halted I endeavoured to make known the glad tidings of the gospel.—Great numbers in every place attended; and almost always after preaching in the street, I was followed home by numbers who desired to know more fully what they had heard; in most places I was entreated to stay longer. They are every where exceedingly eager to obtain the Canaree Tracts, and I am distressed that I am not able more liberally to supply them.' He also speaks in the highest terms of officers and other gentlemen, who have treated him on his journey with the kindness characteristic of Britons.

At Seringapatam there are a few country-born young men, who from time to time have been encouraged by brother Loveless to seek the Lord. He has supplied them with Burder's and Cennick's sermons, and books of all descriptions suited to their circumstances. They write to him in the most humble and spiritual manner, and appear like plants of the Lord's right hand planting, in the midst of a desert wilderness. Brother Hands has engaged to see these young men, and we anticipate a pleasing account respecting them.

Through the aid of a kind friend we have lately employed a *Reader* free of expense to the Society. He is a respectable native Christian, one of good Mr. Gerricke's people, a teacher in the College, and has expressed a desire to be employed some way or other with us. He was Mr. Meade's teacher; and since brother Mead's departure, we have engaged him every evening to read the New-Testament in his house, or by his house-side. Many have attended.

Sept. 26. Yesterday was to us a very memorable day indeed: a Bible Association was begun at the Missionary Chapel. Brother Knill preached previous to the meeting from John v. 39. After sermon brother Loveless was called to the chair—Rules adopted—President, Treasurer, Secretary, and Committee appointed, and about 70 pagodas were given as donations. We cannot but hail it as another trophy of redeeming love which shall bring much glory to our matchless Redeemer.

VIZAGAPATAM.

Extract of a letter from Mr. Dawson, July 7, 1817.

It is truly painful to witness their superstitions and abominable practices, and not be able to point out to them a more excellent mode of worship, and a better system. How you would be astonished to see their zeal, ardour, constancy, and regularity, in observing their stated seasons for devotion in honour of their vile deities! I can assure you, that the good people in England do not exceed the natives of India in zeal and punctuality in observing anniversaries.

My teacher is a Brahmin of high caste, and has a good knowledge of the language: we converse daily on the Hindoo religion and customs; by which I acquire the language, and much information respecting their religion. I have lately adopted a plan which I find of great advantage; that is, asking questions, and writing them, with his answers, which I afterwards correct, and hope these will be of great use to me when I am able to talk with the people. The subjects are—the Gentoo Books, their authors and subjects—the Hindoo Idols, Temples, and Feasts—the Gentoo account of the creation of the World, its preservation and final destruction—the Origin of Castes, numbers, and distinction—the life of a Brahmin from his birth to his death; all the ceremonies performed by relations and others, and all that he observes himself—the period when all the natives of this country will become one caste. A Saviour, they say, is to come into the world, who is to write a true book, and teach all the people, and go about to cure the diseased, and pray to God in the behalf of sinners. He is to remain on earth several thousand years. The Brahmins' description of heaven and hell has afforded many inquiries.

Oct. 2. The returns from our English and native schools were 370 in attendance; this, with our Sabbath school, makes about 400 poor children under our care every week, who are taught the glorious news of salvation as revealed in the Bible. The last lesson the native children learned to repeat without book was John iii. from 16 to 26 ver.—the very marrow of the Gospel.

DEMERARA.

Mr. Elliot says, 'I am engaged on the west coast of Demerary River, in general, three Sundays out of four. The Lord has blessed my labours with great success in this part of the colony. Many, I trust, have been called out of heathen darkness into his marvellous light.

'I go to the Arabian coast frequently.—This is an important station for a missionary. The estates are large, and the population great. I am told that I may have access to 16,000 negroes. There are also six or seven Indian settlements in the neighbour-

hood. I once hoped that the Essequibo River might have been crossed with almost as much ease as the Demerary River; in that case I could have divided my labours, and have preached on them alternately, but this appears to be impracticable."

In another letter, he says, "On the west coast of the Demerary River there are nearly 9,000 negroes, and I think more than half of them have, at different times, attended the preaching of the gospel. The greater part of them have an opportunity of hearing the Scriptures read, of being catechised, and attending the prayer-meetings three or four times a week. I have appointed among the negroes 15 catechists, by whose means some hundreds of the children, and some thousands of the adults, hear the Scripture read, and learn the catechism. You might travel among the estates for several miles, and instead of hearing the song of the drunkard, you might hear the voice of praise and thanksgiving; and which is still better, a great and happy change has taken place in the morals of many of the negroes." This, however, is deplored in the public newspaper. "Formerly," says the editor, "when the negroes returned from their work, they could sing their country song, dance their country dance, and take their rum with cheerfulness; but now they are poor, dull, miserable psalm-singers."

It appears that the public newspaper has lately abounded with the most abominable calumnies against the missionaries, so as to oblige them to enter an action against the printer for defamation. "It is asserted," say two of the missionaries, "that we are spies, traduceurs, troublesome and ungrateful sojourners, whose doctrines and conduct tend to excite insubordination and rebellion among the slaves."

EDUCATION OF HEATHEN YOUTH.

The Juvenile Hindoo Society of the city of New-York have contributed thirty dollars, to be sent to the Rev. Mr. May, at Chinsurah, for the purpose of educating a Heathen youth in Hindostan in the principles of the Christian Religion.

AMERICAN BIBLE SOCIETY.

The printing-office, bindery, and depository of the American Bible Society are now concentrated in one building, situated in Sloat-Lane, facing Hanover-Square.

Applications for Bibles may be made at the office of the Agent in said place.

THE CHRISTIAN HERALD.

VOL. V.]

Saturday, June 20, 1818.

[No. 6.

THE FIRST ANNUAL REPORT

OF THE

UNITED FOREIGN MISSIONARY SOCIETY,

Presented at the Annual Meeting, held in the City of New-York on Wednesday, May 15, 1818.

THE United Foreign Missionary Society originated in an overture made by the General Assembly of the Presbyterian Church, to the General Synod of the Reformed Dutch Church, and to the Synod of the Associate Reformed Church, in the year 1816, on the subject of Missions to the Heathen.

In consequence of that overture, a Committee was appointed by the General Synod of the Reformed Dutch Church, at their annual meeting in June, to confer with a like committee which had been previously appointed by the General Assembly; and their first meeting was held in the city of New-York, in the month of October.* At that interview, the outlines of a Constitution for a Society, to embrace the Presbyterian, the Reformed Dutch, and the Associate Reformed Churches, was proposed and considered. Committees, composed of members of the Presbyterian and Dutch Reformed Churches, were appointed to confer with a similar committee, if such an one should be appointed on the part of the Associate Reformed Synod at their annual sessions in the month of May following. That Synod having accordingly appointed a corresponding committee, a fraternal meeting of the three committees was held in the city of Philadelphia in the month of May, 1817.

In that Convention, the Constitution was again considered, and, having been approved, was ordered to be transmitted to the highest Judicatories of the three denominations, for their sanction and patronage.

These Judicatories, having severally approved the Constitution, appointed a committee from each, to meet in the city of New-York on the 28th of July, 1817, for the purpose of organizing the proposed Institution.

In a large and respectable meeting of the friends of missions, convened by public notice, in the city of New-York, at the time aforesaid, the United Foreign Missionary Society was regularly organized, and went into immediate operation.

One of the first acts of the Board of Managers was, to direct their Secretary to open a correspondence with the London Missionary Society, the Baptist Missionary Society, the Methodist Missionary Society, the Church Missionary Society, and the Edinburgh Missionary Society, in Great Britain; the Netherlands Missionary Society, in Holland; the Board of Missions of the General

* The Associate Reformed Synod could not act in that year on the overture of the General Assembly, because the meetings of the two bodies were nearly simultaneous.

Assembly of the Presbyterian Church; the American Board of Commissioners for Foreign Missions; the Committee of Missions of the General Synod of the Reformed Dutch Church; and the Baptist Board of Foreign Missions in the United States; the Society of United Brethren in Europe and America; and such others as he might deem proper. This order has been complied with, and extended also to the Connecticut Missionary Society, and to the Society for propagating the Gospel among the Indians in North America, instituted at Boston in the year 1787.

Two thousand copies of the Constitution, connected with an address to the Public, have been circulated as extensively as possible among the Ministers of the three denominations.

This Address, after congratulating the Church on the formation of such an Institution, proceeds to point out its unutterable importance. Its arguments are drawn from the state of the heathen and antichristian parts of our world—from the commandment of Christ, and from the pleadings of Christian compassion.

It appeals to the understandings and hearts of those to whom it is addressed, and attempts to awaken the public mind out of that deep sleep, that torpor of feeling, that unaccountable—not to say criminal—apathy on this subject, which has hitherto so generally prevailed.

A printed circular, soliciting pecuniary aid, has also been forwarded to many Presbyteries and Classes connected with the Institution, and will as speedily as possible be transmitted to them all.

The Board of Managers, through their Standing Committee of Missions, have appointed agents to itinerate in various parts of the United States. These agents are authorized to solicit donations, and to form Auxiliary Societies. They have appointed the Rev. Dr. Alexander Proudfit, of Salem, Washington County, in the State of New-York, to itinerate in the northern and western parts of that State; the Rev. John H. Rice, of Richmond, Virginia, to intinerate in the south and west of Virginia; the Rev. Stephen N. Rowan, to visit the States of North and South Carolina, and Georgia; and the Rev. Elisha P. Swift, to itinerate in any part of the United States.

These gentlemen have accepted their appointments, and are either preparing for, or have already entered upon their respective agencies.

A communication, under date of the 20th of February last, has been received from the Board of Directors of the New-York Missionary Society, stating that a Committee had been appointed by them to confer with a like Committee of the Board of Managers of the United Foreign Missionary Society, on the subject of transferring to this Board *all the concerns of that Society*, on certain conditions, and proposing, if these terms should be accepted, to recommend this measure to the New-York Missionary Society, at their next Annual Meeting.

A Committee on the part of the Board having been appointed,

and having conferred with the Committee of the Board of Directors aforesaid, brought in the following report : namely—

“ That the Board of Directors of the New-York Missionary Society, on the ground of the similarity of objects of the two Institutions, and for other reasons, are willing to transfer to the United Foreign Missionary Society their books and papers, their missionary stations, their Missionary and Teacher, and all their funds, on the following conditions : namely—

I. That this Society, in the event of said transfer, shall keep the covenant existing between the New-York Missionary Society and the Tuscarora nation of Indians.

H. That they pay the salaries of their present Missionary and Teacher, conformably to existing stipulations, as long as they shall continue at their present stations.”

These conditions, in behalf of the United Foreign Missionary Society, were accepted by the Board, provided the New-York Missionary Society should agree to the transfer proposed by their Directors.

A letter, dated April 25, has since been received from the Secretary of the Board of Directors aforesaid, stating that their proposals had been laid before their Society, on the 7th instant, and that in consequence of some difficulties in relation to their covenant with the Tuscaroras, the subject was postponed until a future meeting to be called at the discretion of the Directors.

As the power of this Society to act upon a large scale in the missionary cause, will very much depend on the number and efficiency of auxiliary Institutions, The Board of Managers have caused to be drafted the *Plan of an Auxiliary Society*, which will be published with this Report, and which they earnestly recommend to be adopted by all those who may hereafter co-operate with us in missionary labour.

The following alterations in the *Constitution* have been proposed by the Board of Managers, which, if approved by the Society, will be laid before the highest Judicatories of our Churches, and if acceded to by them,* will be adopted : namely—

I. That the third article be so altered as to make the whole number of Managers eighteen, instead of twelve, exclusive of the officers.

II. That to the fifth article be added the following clause, viz. “ And any person presenting to the Society a donation of not less than \$100, shall be a Director for life, and entitled to a seat and vote in the Board of Managers.”

III. That an article be added after the fifth of the original instrument, to read thus : The President, Treasurer, and Secretary of Societies auxiliary to this, shall be ex-officio members of the Board of Managers.

A letter has been addressed by the Committee of Missions to Governor Edwards, of the Illinois Territory, to obtain information

* The first and third alterations have been acceded to by the highest Judicatories of the three denominations. The second was disapproved of by two of them. 22

from him on Indian affairs, with a view to the establishment of a mission in that country; to that letter no answer has yet come to hand. A letter has been received from the Rev. Gideon Blackburn, of Tennessee, stating that he had been engaged in collecting information respecting the Indian nations, from Lake Michigan to the heads of Red River, and that the number of souls is computed to be 194,087.

Some pains have been taken to call our youth, and especially those who are in the schools of the prophets, to the honours and dangers of the missionary life.

The Chairman of the Committee of Missions has been requested to send to the Theological Seminaries of Princeton, New-Brunswick, and New-York, as many copies of the Address of the Board of Managers as he should see fit, accompanied with a letter affectionately soliciting the students in those seminaries to institute the solemn inquiry, whether it is not the duty of some of them to engage in missionary efforts under the direction of the Foreign Missionary Society. He has also been requested to prepare for publication a short tract on the subject of Missions, addressed generally to the pious youth of our country.

The Board of Managers acknowledge with pleasure the receipt of several printed copies of the last annual reports of the New-York Missionary Society, the Young Men's Missionary Society, and the Evangelical Missionary Society of Young Men, all of the city of New-York.

Information has been received from the Secretary of the Northern Missionary Society in the state of New-York, announcing that it has become an auxiliary to this Institution. An official letter has also been received from Miss Catharine Weller, of Kingston, in the state of New-York, announcing the formation of a Female Society auxiliary to this, and enclosing a donation of sixty-six dollars.

A letter has been received containing sundry resolutions of the Associate Reformed Presbytery of Saratoga, in the state of New-York, expressive of their high approbation of this Society, and giving an account of measures taken by them to promote its interests. A letter has also been received from the Board of Directors of the Young Men's Missionary Society in the city of New-York, enclosing a donation of one hundred dollars. Another letter has been received from a Committee of the Young Ladies of Chartiers congregation, Washington County, Pennsylvania, enclosing the sum of thirty-one Dollars, for the purpose of constituting their Pastor, the Rev. Dr. John M'Millin, a member of this Society for life.

The Board of Managers will not conceal from their brethren, that a delay has taken place in many Presbyteries and Classes to act upon the application recently made to them for pecuniary aid. Sufficient reasons have doubtless existed to justify the delay; we cannot, however, but view it in its present aspect as a subject of regret.

The Board have adopted measures to have this subject brought before the highest judicatories of our churches at their next annual sessions, and have no doubt but some general plan will be by them devised for carrying the desired object into effect.

The money collected thus far for Missionary purposes, amounting, by the last Report of our Treasurer, to the sum of fourteen hundred and fifty-three dollars.

From the statement that has now been given, it will appear that this Society has been engaged during the past year, not so much in acting as in preparing for action.

From the magnitude of the work in which we are engaged, the necessity of exciting a warm and extensive interest in its behalf, the time occupied in exploring the most promising regions of Missionary labour, in calling youth to the Missionary field, and in raising the necessary funds for their support, it might be calculated that months would elapse. Months have accordingly elapsed in preparation.

Permit us, brethren, under these circumstances, to call your attention once more to the state of the heathen and antichristian sections of our globe. Look at the maps of Asia, of Africa, of America, and even of a part of Europe itself, and see how far the god of this world has extended his dominion. Stretch your mental vision far as it can reach, and survey the immeasurable fields whitening to the harvest! Behold nations, numerous as the sands of the sea, rising into being, living without God, and dying without hope!

When we contemplate their situation, brethren, we are reminded of our own idolatrous origin. Can we forget the time when our ancestors first saw the heralds of the cross?—first turned a listening ear to the soul-arresting message they delivered, and bowed to the overpowering majesty of truth? That era is to us memorable indeed! Had not those messengers of peace been willing to land upon inhospitable shores—to meet the averted eye—the finger of scorn—the scowl of bigotry—and even the arm of violence itself, our fathers had, humanly speaking, never heard the Gospel. Those who sent out these men acted in Christian character. The command of their Saviour had not only fallen upon their ears, but had vibrated upon the chords of their hearts. And the Missionaries themselves, though standing, in spiritual things, on high and sheltered ground, yet when they realized the state of the heathen, and evidently saw them perishing in their sins—scorning mercenary calculation and personal fear, they nobly resolved to rescue them, or to perish in the attempt.

The causes which impelled them to action still exist with undiminished force. May God now give to the Church, by the outpouring of his Spirit, minds that shall feel, and hearts that shall beat in unison with theirs. We have no prophetic powers, brethren, and yet will not hesitate to predict, that our Missionary zeal must rise many degrees higher than its present elevation before we can calculate upon its extensive and powerful agency in the heathen wil-

derness. It is consoling, however, to reflect, that the heathen of our day are as easily brought over to the knowledge of the truth, as the heathen of the apostolic age. Having the command of God for Missionary efforts, we may certainly calculate upon success. All then that appears necessary for the Church to perform, is to say that these efforts shall be made.

We cannot close this Report without making another appeal to the Christian youth of our country.

What cause of congratulation would it be, if God at this very time should pour out upon them a Missionary spirit! The cause of Missions in our land is at this moment pining for the want of suitable Missionaries.

Our American youth have in other concerns shown themselves equal to the most arduous undertakings. The brows of many are entwined with laurels, the reward of intrepidity and talents in the tented field, or upon the mountain wave. And are there none who are ambitious of the Missionary crown? Shall our youth be for ever dazzled with the splendour of this world, and lose sight of the kingdom of God?

Although our Eastern Churches have done something in the Missionary cause to Redeem the American character, yet nothing has hitherto been attempted in our country that is either proportioned to its population or its means.

The glory of this work, we fear, is not sufficiently appreciated. What great and good men think of it is well expressed in a letter written by the Archbishop of Canterbury, at the commencement of the last century, to the Christian Missionaries at Tanjore. "*Your province, brethren,*" said he, "*your office, I place before all dignities in the Church. Let others be pontiffs, patriarchs, and popes; let them glitter in purple, in scarlet, or in gold: let them seek the admiration of the wondering multitude, and receive obeisance on the bended knee: ye have acquired a better name than they, and a more sacred fame; and when that day shall arrive, when the Chief Shepherd shall give to every man according to his work, a greater reward shall be adjudged to you. Admitted into the glorious society of the prophets, evangelists, and apostles, ye, with them, shall shine like the sun among the lesser stars in the kingdom of your Father for ever. O happy men, who, standing before the tribunal of Christ, shall exhibit so many nations converted to his faith by your preaching! Happy men, to whom it shall be given to say before the assembly of the whole human race, 'Behold us, O Lord, and the children whom thou hast given us.' Happy men, who, being justified by the Saviour, shall receive in that day the reward of your labours, and also shall hear that glad encomium, 'Well done good and faithful servants, enter ye into the joy of your Lord.'*"

The Board of Managers offer to the Almighty God their fervent prayer, that many such stars may arise and shine in the firmament of the Church, and of the world. They are encouraged the more to hope for such an event, when they consider how many schools of the prophets have recently been reared in the midst of us, and how

many of our youth are at this moment preparing for the service of their Redeemer. May the angel flying through the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, soon reach the utmost limits of his destination; and may our ears soon be saluted with the joyful sound from every region under heaven, of—"Now is come salvation and strength, and the kingdom of our God, and the power of his Christ;"—"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."

By order of the Board of Managers,

PH. MILLEDOLER, *Cor. Secretary.*

Board of Managers Elected 13th May, 1818.

Stephen Van Rensselaer, *Esq., President*; Robert Lenox, *Esq., Peter Wilson, L. L. D., Rev. Ashbel Green, D. D., Rev. John H. Livingston, D. D., Rev. Alexander Proudfit, D. D., Vice Presidents.* Rev. Philip Milledoler, *D. D., Cor. Secretary*; Zechariah Lewis, *Recording Secretary*; Divie Bethune, *Treasurer.*

Other Managers.

Rev. Edw'd. D. Griffin, *D. D.*, Rev. James Richards, *D. D.*, Rev. John B. Romeyn, *D. D.*, Rev. Gardiner Spring, Rev. Stephen N. Rowan, Rev. R. B. E. McLeod, and Messrs. Rensselaer Havens, John E. Caldwell, Guysbert B. Vroom, Isaac Heyer, Henry Rankin, and John Borland.

By the Treasurer's account it appears, that the amount received by him during the past year for the Society, for subscriptions, donations, and congregational collections, is - - - \$ 2,732 34

And that the amount expended is - - - 154 08

Leaving a balance in his hands of - - - 2,578 26

DEAF AND DUMB ASYLUM AT HARTFORD.

On Thursday the 28th of May the preceptors of this interesting Institution made a public exhibition of the attainments of their pupils. It was held in the Brick Meeting-house in that city, in the presence of the Governor and both houses of the General Assembly, and a large collection of people of both sexes, from that and the neighbouring towns. Under the care of the Directors, who have ever watched over the interests of the Asylum with paternal solicitude and diligence, a stage was prepared for the pupils, with the necessary accommodations for writing, on which they were arranged with their respective preceptors.

The two houses of the Legislature adjourned at 4 o'clock, and attended at the meeting-house. The exercises were opened with prayer by the Rev. Mr. Flint. Mr. Laurent Clerc, one of the Instructors, *himself deaf and dumb*, then presented to the audience a manuscript, which, by gestures perfectly intelligible, he signified was an address which he wished to make them, and then handed it to Mr. Gallaudet, the Principal Preceptor, to read. The following is a copy of that paper, which is entirely the original production of Mr. Clerc,

who was born deaf, and has never heard a sound or uttered the simplest phrase of speech. He was eight years a pupil of the celebrated Abbe Sicard, who now presides over the Royal Institution for the Deaf and Dumb in Paris, in which Mr. Clerc has been eight years a teacher. The Connecticut Asylum for the relief of these children of misfortune, held a public examination of the pupils on the 28th of May, and at the request of the Directors, Mr. Clerc prepared this address, which was delivered by Mr. Gallaudet, who takes this mode of informing those who may peruse it, that a very few alterations have been made in some idiomatic expressions, but nothing which can affect the originality of its thought, language, or style.

Hartford, June 1st, 1818.

LADIES AND GENTLEMEN,

The kind concern which you were pleased to take in our public exhibition of last year, and the wish which you have had the goodness to express, to see it renewed, have induced me to comply with the request of the Directors of the Asylum, to deliver this address. I at first intended to write two or three pages, that I might not fatigue the attention of our auditors; but my thoughts have led me farther, and I flatter myself that you will attend to and keep the memory of these particulars, as a small token of our gratitude for all the favours which you have vouchsafed to confer both upon us and our pupils.

The origin of the discovery of the art of teaching the Deaf and Dumb is so little known in this country, that I think necessary to repeat it. Afterwards I will give you a hasty sketch of our system of instruction; then let you judge whether the opinion of some persons among you is correct, who believe that the sight of the Deaf and Dumb, or conversation about them increase their number, and at length make you appreciate the importance of educating these unfortunate beings.

A lady, whose name I do not recollect, lived in Paris, and had among her children two daughters, both Deaf and Dumb. The Father Famin, one of the Members of the society of Christian doctrine, was acquainted with the family, and attempted, without method, to supply in those unfortunate persons the want of hearing and speech, but was surprised by a premature death, before he could attain any degree of success. The two sisters as well as their mother, were inconsolable at that loss, when by divine providence, a happy event restored every thing. The Abbé de L'Épée, formerly belonging to the above mentioned society, had an opportunity of calling at their house. The mother was abroad, and while he was waiting for her, he wished to enter into conversation with the young ladies; but their eyes remained fixed on their needle, and they gave no answer. In vain did he renew his questions, in vain did he redouble the sound of his voice, they were still silent, and durst hardly raise their heads to look at him. He did not know that those whom he thus addressed were doomed by nature never to hear or speak. He already began to think them impolite and uncivil, and rose to go out. Under these circumstances, the mother returned, and every thing was explained. The good Abbé sympathized with

her on the affliction and withdrew, full of the thought of taking the place of Father Famin.

The first conception of a great man is usually a fruitful germ. Well acquainted with the French grammar, he knew that every language was a collection of signs, as a series of drawings is a collection of figures, the representation of a multitude of objects, and that the deaf and dumb can describe every thing by gestures, as you paint every thing with colours, or express every thing by words: he knew that every object had a form, that every form was capable of being imitated, that actions struck your sight, and that you were able to describe them by imitative gestures: he knew that words were conventional signs, and that gestures might be the same, and that there could therefore be a language formed of gestures, as there was a language of words. We can state as a probable fact, that there was a time in which man had only gestures to express the emotions and affections of his soul. He loved, wished, hoped, imagined, and reflected, and the words to express those operations still failed him. He could express the actions relative to his organs; but the dictionary of acts, purely spiritual, was not begun as yet.

Full of these fundamental ideas, the Abbé de L'Épée was not long without visiting the unfortunate family again; and with what pleasure was he not received! He reflected, he imitated, he delineated, he wrote, believing he had but a language to teach, while in fact he had two minds to cultivate! How painful, how difficult were the first essays of the inventor! Deprived of all assistance, in a career full of thorns and obstacles, he was a little embarrassed, but was not discouraged. He armed himself with patience, and succeeded, in time, to restore his pupils to Society and Religion.

Many years after, and before his method could have attained the highest degree of perfection of which it was susceptible, death came and removed that excellent father from his grateful children. Affliction was in all hearts—Fortunately the Abbé Sicard, who was chosen for his successor, caused their tears to cease. He was a man of profound knowledge, and of a mind very enterprising. Every invention or discovery, however laudable and ingenious it may be, is never quite right in its beginning. Time only makes it perfect. The clothes, shoes, hats, watches, houses, and every thing of our ancestors, were not as elegant and refined as those of the present century. In like manner was the method of the Abbé de L'Épée. Mr. Sicard reviewed it and made perfect what had been left to be devised, and had the good fortune of going beyond all the disciples of his predecessor. His present pupils are now worthy of him, and I do not believe them any longer unhappy. Many are married, and have children endowed with the faculties of all their senses, and who will be the comforters and protectors of their parents in their old age. (The United States is the first country where I have seen one or two deaf and dumb fathers, some of whose children are deaf and dumb like themselves. Will this prove that the Americans are worse than Europeans? By no means. It

is the result of natural causes, which I shall explain hereafter.) Many others of the deaf and dumb are the instructors of their companions of misfortune. Many others are employed in the offices of government and other public administrations. Many others are good painters, sculptors, engravers, workers in Mosaic; while others exercise mechanical arts; and some others are merchants, and transact their own business perfectly well: and it is education which has thus enabled them to pursue these different professions. An uneducated deaf and dumb would never be able to do this. Let us now speak of instruction, and say what Mr. Sicard did while teaching me. By reading or hearing this, you may pretty well judge how we teach the American deaf and dumb.

The sight of all the objects of nature which could be placed before the eyes of the deaf and dumb, the representation of those objects, either by drawing, by painting, by sculpture, or by the natural signs, which the deaf and dumb employ or invent themselves, or understand with an equal facility: the expression of the will and passions, by the mere movement of the features, combined with the attitude and gestures of the body; writing traced, or printed, or expressed by conventional signs for each letter, or even simply figured in the air, offered to Mr. Sicard many means of instructing those unfortunate beings to whom he had resolved to devote his life. He afterwards discovered, by his own experience, that it was possible to make the deaf and dumb speak by the imitation of the movement of the organs of speech, a movement which the eye alone enabled them to conceive and transmit to their understanding. He saw that they could thus comprehend and express the accents of words which they did not understand. But this artificial speech not being susceptible among the deaf and dumb—of complete improvement, nor of modification and regulation, by the sense of hearing, is almost always very painful, harsh and discordant, and comparatively useless. It has neither the rapidity nor the expressiveness of signs, nor the precision of writing. This artificial part of instruction of the deaf and dumb, therefore, appeared to him very limited, and of little advantage.

Nevertheless, he saw with great interest, when in England with myself, the degree of perfection with which this mechanical movement had been able to imitate speech, according to the method of Mr. Braidwood, and by the talent and care of Dr. Watson, in London. He heard several of their pupils, in whose voice there was not any thing very disagreeable. Dr. Watson observed to Mr. Sicard, that this artificial speech was a medium which was found peculiarly useful for the deaf and dumb among the poor, because the children of this description are placed in manufactories, and are thus enabled to communicate more easily with their masters. This motive of convenience appeared to Mr. Sicard to deserve the greatest attention; but if the question regards the opening of the understanding of the deaf and dumb, as to the important end of giving them in society the same rank they would have if they were not deprived

of the sense of hearing and the use of speech, his own experience and that of his pupils themselves demonstrated fully to him, that nothing can supply to them the place of their natural language, the language of signs, of which all languages spoken or written, are no more to them than translations.

The language of signs, then, ought to fix the attention of every enlightened man who makes it his study to improve the various parts of public instruction ; this language, as simple as nature, is capable of extending itself like her, and of attaining the furthest limits of human thought. This language of signs is universal, and the deaf and dumb, of whatever country they may be, can understand each other as well as you who hear and speak, do among yourselves.—But they cannot understand you ; it is for this reason that we wish to instruct them, that they may converse with you by writing in the room of speech, and know the truths and mysteries of religion.

Mr. Sicard's first steps, and even the difficulties presented to him by his pupils, made him soon feel the necessity of proceeding according to the strictest method, and of fixing their ideas as well as the knowledge they were progressively acquiring, permanently in their memory, so that what they already knew, might have an immediate connection with what they were to learn ; his pupils, unable to comprehend him, if the instruction which he wished to give them did not coincide with that which they had received before ; for thus they stopped his progress, and he could not accomplish his purpose but by resuming the chain of their ideas, and constantly following the uninterrupted line from the known to the unknown. It was thus that he succeeded in making them comprehend the language of the country in which he instructed them. This natural method is applicable to all languages. It proceeds by the surest and shortest way, and may be applied to all the channels of communication between one man and another.

It is by this method that Mr. Sicard has brought the deaf and dumb to the knowledge of all the kinds of words, of which a language is composed, of all the modifications of those words, of their variations and different senses ; in short, of all their reciprocal influence.

In this manner the nouns become to the deaf and dumb the signs of all the objects of nature ; words, which indicate qualities, become the signs of the accidents, variations and modifications which they perceive in objects. Mr. Sicard has made them comprehend, that qualities may be conceived of as detached from the object ; whereby the adjective is far better defined than in the grammar written for youth, and by which means, also, he has so very rapidly led them to the science of abstraction. Besides, Mr. Sicard has made them conceive, that the qualities, which, in their eyes, appeared inherent in the objects, could be detached from them by thought ; but then it was necessary to unite them to objects, and they themselves pointed out the necessity of the junction by a line. Mr. Sicard has taught them that, in all languages, this line is translated by a word affirming existence ; in French, by the verb *être* ; in English, by the verb *to be*. Tree—green, or tree is green,

has equally represented to their minds the object existing in conjunction with its quality, or the quality inherent in the object.

Mr. Sicard has thus made them understand the nature of the verb, and by making them afterwards comprehend that the verb could express either an existence, or an action present, past, or future, he has led them to the system of conjugation, and to all the shades of past and future, adopted in all the various languages written or spoken; an admirable system, in which the influence of the genius and of the thoughts of ages is perceptible.

It is to this system, which embraces all possible combinations, and which unites all thoughts, that the language of the deaf and dumb accommodates itself with wonderful facility. The proofs of this assertion, given by Mr. Sicard's pupils, must astonish even the best informed men.

By the same method of proceeding from the known to the unknown, he has subsequently brought to the perception of his pupils, the characters, use, and influence of all the other words, which, as parts of speech, unite, modify, and determine the sense of the noun, the verb, and the adjective.

It is thus that at length Mr. Sicard has led his pupils to analyse with facility the simplest propositions, as well as the most complicated phrases and sentences, by a system of figures, which, by always distinguishing the name of the object which is either acting, or receiving the effect of an action, the verb and its government direct, indirect, or circumstantial, embraces and completely displays all the parts of speech.—The use of this method, when generally adopted, will simplify the rules of grammar in all languages, and facilitate, more than any other method, the understanding and translating, both of modern and ancient languages.

This is the way by which Mr. Sicard has initiated his pupils into the knowledge of all the rules of universal grammar, applicable to the primitive expression of signs, as well as to all spoken and written languages.

But names do not only express physical objects; there are some which represent abstract objects. Whiteness, greatness, beauty, heat, and many other words, do not express objects existing individually in nature, but ideas of qualities, common to several objects; qualities, which we consider detached from the objects to which they belong, and of which we make an intellectual substantive, created by the mind.—As soon as Mr. Sicard taught the deaf and dumb to comprehend that the will, which determines our senses and our thoughts, is not the action of a physical being, which can be seen and touched, he gave them a consciousness of their soul, and made them fit for society and for happiness. The affecting expression of their gratitude proves the extent of that benefit.

He advanced a step further, and the access to the highest conceptions of the human mind was opened to them. Mr. Sicard has found it easy to make them pass from abstract ideas to the most sublime truths of religion. They have felt that this soul, of which

they have the consciousness, is not a fictitious existence, is not an abstract existence created by the mind; but a real existence, which wills and which produces movement, which sees, which thinks, which reflects, which compares, which meditates, which remembers, which foresees, which believes, which doubts, which hopes, which loves, which hates. After this, he directed their thoughts towards all the physical existences submitted to their view through the immensity of space, or on the globe which we inhabit; and the regularity of the march of the sun and all the celestial bodies; the constant succession of day and night; the return of the seasons; the life, the riches and the beauty of nature;—made them feel that nature also had a soul, of which, the power, the action, and the immensity, extend through every thing existing in the universe;—a soul which creates all, inspires all, and preserves all. Filled with these great ideas, the deaf and dumb have prostrated themselves on the earth along with Mr. Sicard himself, and he has told them that this soul of nature is that God whom all men are called upon to worship, to whom our temples are raised, and with whom our religious doctrines and ceremonies connect us, from the cradle to the grave.

All was now done; and Mr. Sicard found himself able to open to his pupils all the sublime ideas of religion, and all the laws of virtue and of morals.

You see by the above particulars, ladies and gentlemen, what Mr. Sicard has achieved for his pupils. Their replies to the questions which have been proposed to them in France, sufficiently prove that they have run the career which I have above delineated. This career is that which a man, gifted with all his senses, and who is to be instructed, ought alike to run. The arts and sciences belong to the class of physical or intellectual objects; and the deaf and dumb, like men gifted with all their senses, may penetrate them according to the degree of intelligence which nature has granted them, as soon as they have reached the degree of instruction which Mr. Sicard's system of teaching embraces and affords.

Now, ladies and gentlemen, if you will take the pains of reflecting ever so little upon the excessive difficulties which this mode of instruction presents, without cessation, you will not believe, as many people in this country do, that a few years are sufficient, in order that a deaf and dumb person may be restored to society, and so acquainted with religion as to partake of it with benefit, and to render an account to himself of the reasons of his faith. You will notice, that the language of any people cannot be the mother tongue of the deaf and dumb born amidst these people. Every spoken language is necessarily a learned language for these unfortunate beings. The English language must be taught to the deaf and dumb, as the Greek or Latin is taught, in the Colleges; to the young Americans who attend the classes of this kind. Now, will you, ladies and gentlemen, give yourselves the trouble of in-

terrogating the Professors of the Colleges, and asking them the time required to put a pupil in a state to understand fully the Greek and Latin authors, and to write their thoughts in either of these languages, so as to make them understood by those who would speak these languages, then you would agree with me, that the Greek or Latin would not be more difficult to be taught to the deaf and dumb, than the English; and yet to teach the Greek and Latin in Colleges, the professors and pupils have, for a means of comparison, a language at hand, an acquired language, a mother tongue, which is the English language, in which they have learned to think; whereas the unfortunate deaf and dumb, in order to learn English, have not any language with which to compare it, nor any language in which they may have had the habit of thinking.— These unfortunates have for their native language but a few gestures to express their usual wants, and the most familiar actions of life. The Abbé de L'Epée demanded for the education of a deaf and dumb person, *ten years* of constant labour; and yet, after this labour of ten years, none of his pupils had as yet attained the highest degree of perfection. Will this prove that ten years of study will be required, in order that the American deaf and dumb entrusted to our care may finish their course of instruction? No, ladies and gentlemen, for them what would be the benefit of the perfection which Mr. Sicard has given to his method, and with whose system we are acquainted pretty well? I have the pleasure to inform you that the deaf and dumb of this country have very good natural talents, a great facility, an unusual ardour in learning, and an intensity of application which we have rather to moderate than to excite. The time which Mr. Sicard's illustrious predecessor thought necessary, will not then be required by us. From five to seven years only, is the time we wish they may pass with us, (especially if they come to the asylum young,) that they may truly improve in all the common branches of useful knowledge, after so painful and so hard a course of study, and that their teachers may see, with satisfaction, that they have not sowed on the sand.

What must I think of the vain presage which some people draw from certain accidents, purely fortuitous! I compare these birds of good or bad augury, who imagine that the sight of deaf and dumb persons multiply them, with those weak minds who fear beginning a journey on Friday, or who believe that the meeting of a weasel, the overthrowing of a salt-box, and the salt spread on the table, bring an ill-luck; or who fear hobgoblins, or who say that when there are thirteen persons at table, one of them is to die in the course of the year?

Every creature, every work of God, is admirably well made; but if any one appears imperfect in our eyes, it does not belong to us to criticise it. Perhaps that which we do not find right in its kind turns to our advantage, without our being able to perceive it. Let us look at the state of the heavens: one while the sun shines, another time it does not appear; now the weather is fine, again it is unpleasant;

one day is hot, another is cold; another time it is rainy, snowy, or cloudy; every thing is variable and inconstant. Let us look at the surface of the earth: here the ground is flat, there it is hilly and mountainous; in other places it is sandy; in others it is barren; and elsewhere it is productive. Let us, in thought, go into an orchard or forest. What do we see? Trees high or low, large or small, upright or crooked, fruitful or unfruitful. Let us look at the birds of the air, and at the fishes of the sea, no thing resembles another thing. Let us look at the beasts. We see among the same kinds some of different forms, of different dimensions, domestic or wild, harmless or ferocious, useful or useless, pleasing or hideous. Some are bred for men's sakes; some for their own pleasures and amusements; some are of no use to us. There are faults in their organization as well as in that of men. Those who are acquainted with the veterinary art know this well; but as for us who have not made a study of this science, we seem not to discover or remark these faults. Let us now come to ourselves. Our intellectual faculties as well as our corporeal organization have their imperfections. There are faculties both of the mind and heart, which education improves; there are others which it does not correct. I class in this number idiotism, imbecility, dulness. But nothing can correct the infirmities of the bodily organization, such as deafness, blindness, lameness, palsy, crookedness, ugliness. The sight of a beautiful person does not make another so likewise, a blind person does not render another blind. Why then should a deaf person make others so also? Why are we deaf and dumb? Is it from the difference of our ears? But our ears are like yours; is it that there may be some infirmity? But they are as well organized as yours. Why then are we deaf and dumb? I do not know, as you do not know why there are infirmities in your bodies, nor why there are among the human kind white, black, red, and yellow men. The deaf and dumb are every where, in Asia, in Africa, as well as in Europe and America. They existed before you spoke of them, and before you saw them. I have read, in a certain account of Turkey, that the great Sultan knowing not what to do with the deaf and dumb of his empire, employed the most intelligent among them in playing pantomimes before his Highness. The forty-two deaf and dumb who are here present, except four or six, had never seen each other before, and did not even imagine that there were any others besides themselves. Their parents probably imagined the same. It is not, then, the sight of them which can have produced them. I think our deafness proceeds from an act of providence; I would say from the will of God. And does it imply that the deaf and dumb are worse than other men? Perhaps if we heard, we might have heard much evil, and perhaps blasphemed the holy name of our Creator, and of course hazarded the loss of soul when departing this life. We therefore cannot but thank God for having made us deaf and dumb, hoping that in the future world the reason of this may be explained to us all.

The Bible, however, says that the doors of heaven will be opened to no one, unless he has fulfilled the conditions imposed by Jesus Christ. If, then, when the uneducated deaf and dumb appear before the supreme tribunal, they are found not to have fulfilled these conditions, they may plead: "Lord, we wished to learn to know you and to do what you had ordered; but it did not depend upon us. Our mind was buried in the deepest darkness, and no man raised or contributed to raise the veil which covered it, although it was in his power!" But let us hope, Ladies and Gentlemen, that this will not be the case. You are at peace with all the powers of Europe, and nothing abroad requires any sacrifice of your finances. May this happy state of things, therefore, while it permits you to improve the agriculture and manufactures of your country, allow you, at the same time, to improve the welfare of some hundreds of individuals among your fellow-citizens! Doubtless you ought to use a wise economy in the distribution of the succour, for which the unfortunate sue from the national equity; doubtless you ought to refuse your charity to any establishment which, soliciting benevolence, would be a servant rather to pride than to humanity; doubtless you would have deserved well of your country by stepping with firmness, the first impulses of the sensibility of those among you who are ready to yield to pageantry and magnificence that which ought to be granted only to the most urgent needs. But are these truths applicable to an establishment of a nature like ours? I believe I can deny it. About one hundred deaf and dumb in the state of Connecticut, included in the two thousand spread over all parts of the United States, the greatest portion of whom are born in the bosom of indigence, and reduced to the most miserable condition, all deprived of the charms of society, all unacquainted with the benefit of religion, all more to be pitied than those are bound by pure instinct, and holding nothing from man but the faculty of mere lively feeling; ought they then to be still longer neglected, eternally forgotten! They suspect, doubtless, all the extent of the deprivation they experience; every day they lament their unhappiness; but this is invisible, and the comfortable voice of reason neither comes to soften the rigour of their fate, nor alleviate the weight of their misfortune. Yet do not they form, like yourselves, a part of human kind? Are not the unhappy authors of their existence Americans like yourselves? On account of not having penetrated our benevolent views, some persons, instead of casting a kind look upon those poor beings, rose against our project; but we are persuaded that their hearts belied their attempt, and that even at the moment in which they thought of opening their lips to remove, from the great human family, beings whom every thing commands you to introduce therein, their arms were involuntarily opened to carry them back to it.

An uneducated deaf and dumb is a natural man, who attributes the whole good which he sees others do to the personal interest which governs them; who supposes in others all the vices which

he finds in his own soul. Often prone to suspicion, he exaggerates the evil which he sees, and fears always to be the victim of those who are stronger than himself.

While casting your eyes on so afflicting a picture, do you not, ladies and gentlemen, feel a strong wish, that the art of instructing beings as unhappy as the deaf and dumb, may receive all possible encouragement? Ah! what among the branches of your knowledge deserves more to interest government and literary bodies of men, devoted by their profession, to patronise all that can render men better and happier.

One institution for them in New-England would produce the most satisfactory result, and answer all your future expectations. In coming thus, to lay our pretensions before so enlightened an assembly as this, we have not suffered ourselves to disguise the fact, that we should have for judges persons to be regarded for their various and extensive information; but the desire of enriching our method of instruction with your observations has surmounted the fears which we had at first conceived. And we presume to reckon the more on your indulgence, as the progress of our pupils, which you are about to witness, is the fruit of only one year's labour, and the most constant and assiduous application.

LAURENT CLERC.

A class of the younger pupils was then called from their seats by their instructor, Mr. Woodbridge, and wrote with promptitude and accuracy terms and expressions which he dictated by signs. From single terms they proceeded to words and sentences which evinced a combination of thought and a clear possession of complex ideas.

The second class exhibited under the instruction of Mr. Clerc. By his direction they wrote the several organs of sense, described the operation of those organs, and the effects produced. He inquired of them, How many senses are there? They wrote *Five*. He next inquired, How many senses have you? They answered *Four*.—An answer with which the audience could not be unaffected. Various questions were proposed respecting natural objects, ordinary duties, and common events, to which their answers were correct and highly gratifying. The most of the inquiries were of a serious cast, which evinced in the pupils a knowledge of God, and the first principles of moral truth. Mr. Clerc manifested a strong apprehension lest his audience should be weary, and dismissed his class with a more limited performance than he would have gladly presented. The first class, consisting of five females and three males, were then introduced by Mr. Gallaudet; and a more interesting set of performers never appeared on any stage. A Roman Consul could ascend a stage and exhibit to wondering multitudes the plunder of desolated countries.—Here was a proof to every feeling heart, that the deaf and dumb of our race can be released from the moral and intellectual thralldom of ages, and be brought to the love of truth and the enjoyment of social blessedness.

Passing over such performances as were exhibited by the other classes, this class was directed to those which evinced, in the fullest manner, the powers of reasoning, reflection, and the expression of their thoughts. They would describe actions which they saw without any communication of expression. The instructor took a basket of fruit and bore it across the stage. They wrote *he carries the fruit*. The audience were informed that they could express an action in the different tenses of the verb. The instructor made signs on a lemon and peach, and directed them to the pluperfect tense. They wrote accordingly—*He had squeezed the lemon before he pared the peach*. And after other signs—*He had written the book before he brushed the hat*. There were small verbal differences in their answers, which showed that they did not write mechanically, nor by concert. They did not look at the writings of each other. At the desire of Mr. Gallaudet, several questions were proposed by the audience. One by the Rev. Mr. Flint,—Where do we go when we die? One answered, *We go to heaven*. Another, *We go to heaven if we are good*. Two others, *We go to heaven or hell*. The others were similar: A question, proposed by the Hon. Mr. Lanman, was, Do you thank God for the Bible? Some wrote, *We thank God for the Bible*. Others, *We do thank God for the Bible*. Another, *We thank God for the Bible of Jesus Christ*.

A PASTORAL LETTER

From the General Assembly of the Presbyterian Church in the United States, to the Churches under their care.

DEAR BRETHREN,

The time in which we address you is very important and interesting. The free conversation on the state of religion has exhibited abundant evidence, that the Churches under our care have never been in a more prosperous condition than during the last year. In the year immediately preceding, perhaps special revivals were more remarkable and more numerous, but as it relates to the general extension of religious influence, the organization of new congregations, and the wide-spreading success of Missionary labours, the aspect of the Church has probably never been so promising as at the present time—and when in addition to this we reflect on the various institutions, not only in our own connection, but in the Christian world at large, calculated to extend the kingdom of our Redeemer; the zeal and liberality with which those institutions are supported; and the extensively beneficial effects which they are every day producing; we are obliged to consider the present moment as forming an important era in the annals of religion. A general movement of Protestant Christendom has taken place; an unusual blessing has descended on the Church of Christ; and we are probably approaching some day of the Son of

Man of no usual or ordinary character.—The present therefore is no doubt a favourable time, not only for extending the influence, but for advancing the purity of the church; for the extirpation of any errors, and the abolition of any antichristian practices which may have found entrance among us during the long period of comparative darkness and desertion through which we have passed. And although we do not believe that any thing immoral or vicious is more prevalent now than at some former periods, or even as much so, yet the existence of such things at the present time strikes the minds of serious christians with an appearance of greater deformity, and fills them with more pungent regret, as it is exhibited in such dark contrast with that promising and wonderful aspect of things so extensively displayed by the christian world. The free conversation on the state of religion has brought some such things to our view, against which we feel constrained to bear our decided testimony; and we would enter upon this duty with the tenderness and meekness, but at the same time with the firmness and authority which becomes a Judicatory of the Church of Christ.

The first thing we shall notice is the crime of *Drunkenness*. This crime has at all times been a curse to our country, and has often made lamentable inroads upon our Church. We are convinced that it may be opposed more successfully by prevention than in any other way. When the character of drunkenness is fully formed, the unhappy victim is lost to those motives which ordinarily influence all other classes of men. In this state of things nothing but a miracle of divine grace can effect his reformation. The certain and acknowledged prospect of the wreck of his family, his fortune, and his character; and even of the ruin of his immortal soul, is not sufficient to arrest his course: and yet, perhaps, the same man may formerly have been in such a state of equilibrium or indecision upon this subject, that the smallest motives might have prevented the formation of a habit, which in its maturity has become so irresistible. This consideration is certainly sufficient to justify an effort for saving our fellow-men from the domination of so destructive a vice. For this purpose we earnestly recommend to the officers and members of our church to abstain even from the common use of ardent spirits. Such a voluntary privation as this, with its motives publicly avowed, will not be without its effect in cautioning our fellow-christians and fellow-citizens, against the encroachment of intoxication; and we have the more confidence in recommending this course, as it has already been tried with success in several sections of our Church.

The vice of *Gambling* has also been forced upon our attention. We indeed hope that few, or perhaps none, of our actual professors, have indulged themselves in the practice of what they consider as coming under the denomination of Gambling. But perhaps there are some addicted to this practice who have evinced a predilection for our Church, and forms of worship, and who are not unwilling to receive the word of admonition from us. Such we

would earnestly exhort to consider, in the most serious manner, the consequences of the course they are pursuing, and the awful lessons which the experience of the world is every day exhibiting on this subject. But it is further our duty to testify, that all encouragement of lotteries, and purchasing of lottery tickets; all attendance on horse-racing, and betting on such, or on any other occasions; and all attempts of whatever kind to acquire gain without giving an equivalent, involve the gambling principle, and participate in the guilt which attaches to that vice.

On the fashionable, though we believe dangerous amusement, of *Theatrical Exhibitions* and *Dancing*, we deem it necessary to make a few observations. The Theatre we have always considered as a school of immorality. If any person wishes for honest conviction on this subject, let him attend to the character of that mass of matter which is generally exhibited on the stage. We believe all will agree, that comedies at least, with a few exceptions, are of such a description, that a virtuous and modest person cannot attend the representation of them without the most painful and embarrassing sensations. If, indeed, custom has familiarized the scene, and these painful sensations are no longer felt, it only proves that the person in question has lost some of the best sensibilities of our nature; that the strongest safeguard of virtue, has been taken down, and that the moral character has undergone a serious depreciation.

With respect to *dancing*, we think it necessary to observe, that however plausible it may appear to some, it is perhaps not the less dangerous on account of that plausibility. It is not from those things which the world acknowledges to be most wrong, that the greatest danger is to be apprehended to religion, especially as it relates to the young. When the practice is carried to its highest extremes, all admit the consequences to be fatal; and why not then apprehend danger, even from its incipient stages. It is certainly, in all its stages, a fascinating practice. Let it once be introduced, and it is difficult to give it limits. It steals away our precious time, dissipates religious impressions, and hardens the heart. To guard you, beloved brethren, against its wiles and its fascinations, we earnestly recommend that you will consult that sobriety which the sacred pages require. We also trust that you will attend, with the meekness and docility becoming the christian character, to the admonitions, on this subject, of those whom you have chosen to watch for your souls. And now, beloved brethren, that you may be guarded from the dangers we have pointed out, and from all other dangers which beset the path of life and obstruct our common salvation, and the Head of the Church may have you in his holy keeping, is our sincere and affectionate prayer. Amen.

J. J. JANEWAY, *Moderator.*

June, 1818.

Resolved, That the General Assembly recommend, and they do hereby recommend to the Pastors and Sessions of the different churches under their care, to assemble as often as they may deem necessary during the year their baptised children, with their parents, to recommend said children to God in prayer, explain to them the nature of their Baptism; the relation which they sustain to the Church; and the obligations which their Baptism has imposed on them.

FASHIONABLE AMUSEMENTS.

The following resolution of the Convention of the Protestant Episcopal Church of Virginia, lately assembled at Winchester, is furnished for publication by the secretary of the convention, for the purpose of giving the earliest information upon the subject, which is considered interesting and important.

In Convention, May 22, 1818.

Whereas differences of opinion prevail as to certain fashionable amusements; and it appears desirable to many, that the sense of the Convention should be expressed concerning them; the Convention does hereby declare its opinion that Gaming, attending on Theatres, Public Balls, and Horseracing, should be relinquished by all communicants of this church, as having the bad effects of staining the purity of the Christian character—of giving offence to their pious brethren—and of endangering their own salvation by their rushing, voluntarily, into those temptations against which they implore the protection of their heavenly Father: and this convention cherishes the hope that this expression of its opinion will be sufficient to produce conformity of conduct and unanimity of opinion among all the members of our communion.

The above is a true extract from the proceedings.

WM. MÜNFORDE,

Secretary to the Convention.

Alexandria, May 26, 1818.

OTAHEITE.

STRICT OBSERVANCE OF THE LORD'S DAY.

The natives of Otaheite have paid their debt of gratitude to the Christian world, by teaching them how to keep the Sabbath.

Mr. ROWLAND HASSAL, of Paramatta, New South Wales, expressing, in a letter to the Rev. Mr. B—— in London, his delight in the success of the Missionaries, and his conviction that the work is of God, mentions, as one proof of it, the remarkable attention which the inhabitants of Otaheite, as a body, pay to the Christian Sabbath.

"When my friend Mr. Crook, with his family, arrived on the coast of Otaheite, in the brig *Active*, they were much surprised that not a single native could be seen all along the shore as the vessel sailed; nor could they perceive any smoke arising from their dwellings. This excited in the mind of Mr. Crook and others a painful suspicion that the island had been subdued, and all the inhabitants cut off in the wars.

"In the midst of this agitation of mind, one of the sailors, an Otaheitan, who left port Jackson in the *Active*, observed that the natives were keeping the Sabbath day—that of late they did no kind of work—nor cooked any victuals—nor went out of their houses, except to worship God—and that the whole of the day was employed either in religious worship, or in teaching one another to read.

"At length the vessel came to anchor in Matavai Bay; but not a native made his appearance until Monday morning; when great numbers repaired to the brig, bringing with them their usual testimonies of hospitality, of food and fruit of all kinds, with other presents of cloth, &c. &c., being highly pleased and thankful to God, that he had sent another teacher among them; and thus fully satisfying all on board that they had been observing the Sabbath, as before expressed.

"Thus you see, that it is not a few individuals who are turned to the Lord, but, comparatively speaking, the whole nation. When you reflect on this anecdote, and compare the conduct of these Otaheitans with that of numbers even in the churches and congregations in and about London, you will be ready to say, that the poor heathen are taken into fellowship with Christ, whilst the children of the kingdom are cast out."

DEATH OF SABAT.

In our Magazine for September last we inserted a letter from the Rev. Mr. Milne, giving a large account of Sabat, who then professed to repent of his apostacy from the truth; and Mr. Milne relates that soon after he had fallen into the hands of an enemy, and was made a prisoner: we have now to communicate an account of the death of this unhappy man, which we copy from the *Asiatic Register* for February, 1818, said in that publication to have been derived from a respectable merchant.

'A short time ago, the son of Synd Hossyn, a merchant, proceeded from Penang to Acheen, and succeeded in wresting from a Rajah the possession of his provinces; and the dethroned Rajah was obliged to seek shelter at Penang; but no person feeling interested in his fate, he continued on board the vessel which had conveyed him from his native country. Sabat and Hamanibni-Salem, another Arab, having opened a communication with the exiled Rajah, engaged to

return with him to Acheen, but the followers of the Rajah for some unspecified reason turned the two Arabs on shore on a neighbouring island. When the son of Synd Hossyn heard that the Rajah was returning, and had landed two Arabs, he despatched his people to apprehend them, and, probably conceiving them to be associated with his enemy to expel him from the throne, placed them in close confinement. This is the substance of the news that had reached Penang when the merchant who communicates these particulars was there; but on his voyage back to this port, he was informed that the usurper above noticed, after having kept the wretched sufferers in prison six months, had ordered them to be tied up in a sack filled with heavy stones, and thrown into the sea!

Other accounts, which concur generally with the foregoing, state that Sabat joined the usurper, and having been discovered in carrying on a scheme to overthrow the new authority in favour of himself, he was punished with the horrible death already described. The story of the revolution in Acheen may be erroneously stated, but all the reports agree respecting the fate of the unhappy apostate:

Evan. Mag.

INDIA.

Account of a remarkable Assembly of Hindoos, near Delhi, who met to Read the Scriptures.

Extract of a Letter from the Rev. Mr. F., dated May 6, 1817, to Rev. Mr. T., Calcutta.

I am more and more convinced that the inhabitants of India are nearly inaccessible to us in their present state, (I mean, with a view to their conversion,) from the gross ignorance and want of common rudimental instruction which prevails among them; and the great means which India appears to be in want of at present, is a systematic plan of education, universally, patiently, and industriously to be acted upon throughout the whole of our territories. Only let the population have the power to read our Scriptures, and we have done them a kindness, the benefit of which nothing can deprive them of. The Bible may do its own work: that it can do so, has been repeatedly proved, in spite of the melancholy forebodings and sensitive jealousies of the adversaries to its distribution.

Take an instance, my dear brother, which I think so well calculated to cheer our spirits. You know that Anund Messee is now baptized. I shall send you his history in the next packet. We have every reason to believe in the sincerity of his Christian profession, and we hope for many beneficial results from his real ability and consistent life. The other day he asked my permission to leave his little school at M—, to go over, for a few days, to Delhi; which was the more readily granted as he still entertains hopes of bringing his wife over to the acceptance of the salvation of the Gospel, as well as his brother and sisters.

During his stay at Delhi a report was in circulation, that a number of strangers had assembled together (and nobody knew why) in a grove near the Imperial city, and were busily employed, apparently in friendly conversation, and in reading some book in their possession, which induced them to renounce their caste, to bind themselves to love and associate with one another, to intermarry only among their own sect, and to lead a strict and holy life.

This account filled Arund with great anxiety to ascertain who and what they were; and he instantly set off for the grove which had been pointed out

as the place of rendezvous. He found about 500 people, men, women, and children, seated under the shade of the trees, and employed, as had been related to him, in reading and conversation. He went up to an elderly-looking man, and accosted him; and the following conversation passed:—

‘Friend, pray who are all those people, and whence come they?’—‘We are poor and lowly, and we read and love this book.’—*Anund.* ‘What is that book?’—‘The book of God.’—*Anund.* ‘Let me look at it, if you please.’—*Anund* on opening it perceived it to be the Gospel of our Lord, translated into the Hindoostanee tongue, many copies of which seemed to be in the possession of the party; some printed, others written by themselves from the printed ones. *Anund* pointed to the name of Jesus, and asked ‘Who is that?’—‘That is God; he gave us this book.’ *Anund.* ‘Where did you obtain it?’—‘An angel from heaven gave it me at Hurdwar-Fair.’—*Anund.* ‘An angel!’—‘Yes: to us he was God’s angel; but he was a man—a learned Pundit.’ (Doubtless, these translated Gospels must have been the books distributed five or six years ago at Hurdwar by the missionary.) ‘The written copies we wrote ourselves, having no other means of obtaining the Blessed Word.’—‘These books,’ said *Anund*, ‘teach the religion of the European Sabibs. It is their book; and they printed it in our language for our use.’—‘Ah, no;’ replied the stranger, ‘that cannot be, for they eat flesh.’—‘Jesus Christ,’ said *Anund*, ‘teaches that it does not signify what a man eats or drinks. Eating is nothing before God; and not that which entereth into a man’s mouth defileth him; but that which cometh out of the mouth, this defileth a man: for vile things come forth from the heart; and out of the heart proceedeth evil thoughts, murders, adulteries, fornications, thefts, &c.: these are the things that defile.’—‘That is true; but how can it be the European book, when we believe that it was God’s gift to us at Hurdwar-Fair?’—*Anund.* ‘God gave it long ago to the Sabibs, and they sent it to us.’ I find, from *Anund*, that these Testaments were circulated at Hurdwar (I believe, by Mr. Chamberlain,) and falling into the hands of different people, resident in different but neighbouring villages, they were found to be interesting records, and well worth the attention of the people.

A public reader appears to have been selected by themselves in each of the villages, for the express purpose of reading the miraculous book; and their evenings have been habitually spent in this blessed employment; crowds gathering together to hear God’s book. The ignorance and simplicity of many was very striking. Never having heard of a printed book before, its very appearance was to them miraculous.

‘A great stir was created by the gradually increasing information hourly obtained; and all united to acknowledge the superiority of the doctrine of the Holy Book to every thing they had hitherto heard or known. An indifference to the distinction of caste soon manifested itself; and the interference and tyrannical authority of their Brahmins became more offensive and contemptible. At last, it was determined to separate themselves from the rest of their Hindoo brethren, and establish a party of their own, choosing out four or five who could read the best, to be public teachers from this newly acquired book. The numbers daily and rapidly increased, especially amongst the poor; which at last suggested the idea of convoking a public meeting of all their congenial associates, to ascertain how many accepted their new doctrine. The large grove near Delhi seemed a convenient spot, and this interesting group had now all met for this very purpose when *Anund*’s visit took place.

They seemed to have no particular form of congregational worship; but each individual made daily and diligent use of the Lord’s Prayer. *Anund* asked them why they were all dressed in white.—‘The people of God should wear white garments,’ was the reply, ‘as a sign that they are clean, and rid of their sins.’ *Anund* observed, ‘You ought to be baptized in the name of the Father, Son, and Holy Ghost. Come to M.; there is a Christian padree there, and he will show you what you ought to do.’ They answered, ‘Now we must go home to the harvest; but as we mean to meet once a year, perhaps the next year we may come to M.’

In consequence of this, I have deemed it advisable to send Anund to make all possible inquiry respecting these promising blossoms of hope, and trust to be enabled ere long to give you still more gratifying information.

A few days after writing the above Mr. Fisher received the following letter from Anund Messee, dated Delhi, May 12, 1817.

"Oh! Father of my religion! reverend Sahib! may Anund Messee's respectful salutation reach your presence! The account of my proceedings is as follows:—

"With the blessing of God, I arrived among those people to whom your commands sent me; but did not meet with the whole of them, as they were principally scattered about in different directions, having returned to their respective occupations of trade, &c. But I succeeded in finding about twenty or thirty; and, in several of the villages in which these few resided, I preached to them the word of the blessed Christ: and they, on hearing this word of Jesus, were filled with joy, as having found God. They all shewed me great love, and exclaimed, 'You must always stay with us, and dwell in our villages; teaching us the worship of Jesus; and we will learn.' I shewed them Mr. Corrie's Translation of the Church Liturgy; which some of them copied; and they told me that after the rain, in the cold weather, they intended again to assemble at Delhi. I explained to them the nature of Sacrament and of Baptism: in answer to which they replied, 'We are willing to be baptized, but we will never take the Sacrament. To all the other customs of Christians we are willing to conform, but not to the Sacrament, because the Europeans eat cows' flesh, and this will never do for us.' To this I answered, 'THIS WORD is of God, and not of men; and when HE makes your hearts to understand, then you will PROPERLY comprehend it.' They replied, 'If all our country will receive this Sacrament, then will we.' I then observed, 'The time is at hand when all the countries will receive this WORD!' They replied, 'True!'

"I am rejoiced to learn that Mr. Henry and Mr. John are coming to Delhi. May my respectful salutations reach your presence! If you come to Delhi you will see these people."

A letter to the Secretary of the Society is just arrived from Mr. Thomason, dated Calcutta, July 19, 1817, inclosing an extract of a letter from Lieutenant Macdonald, dated Delhi, June 20, written in answer to Mr. Thomason's inquiries respecting these people.

This extract follows:

"I have conversed with Anund Messee on the subject of the interesting meeting in the Tope, near Delhi. At this season of the year you must be aware that it must be next to an impracticability for me to travel to the respective villages of these people for the purpose of making such investigation as would enable me to speak decisively on the subject. Without such a personal inquiry you will be further aware how utterly incompetent I must be to judge what progress they have made in the knowledge and understanding of the Word of God.

"Several of these people came to Delhi in the course of last month, for the purpose of laying a complaint before the Resident, respecting some acts of oppression under which they had been suffering. Anund Messee brought them to us. Lieutenant Tompkins and I conversed with them; but their minds were so full of grievances, that at first they could speak of nothing else. We discovered however, after some more conversation, that they were eagerly desirous of instruction, and had already heard some tidings of good. This was the impression left on my mind by their visit. I regret that I omitted to make any memoranda of the exact particulars of our conversation; but such as above said was the impression left on my mind, viz. that they had seen and had heard the Gospel, and are willing to receive further instruction.

"Every inquiry shall be made. Mr. Fisher will accompany us on a tour which we purpose to make to the different villages, about the termination of the rains: meanwhile I will endeavour to prevail on some of the people to visit Delhi, and will acquaint you with the result."

DESCRIPTION BY A MAHOMETAN OF A SATI, OR BURNING OF A WIDOW.

From the Asiatic Register.

The circumstance recently took place near Commillah. A niece of the late Rajah of Tipperah was the object in question. About four o'clock in the evening I went to the place pointed out for the sacrifice; soon after which the procession made its appearance to the sound of martial music; upon a cot (such as in general is made use of by Europeans) appeared the corpse at full length, elegantly dressed in the finest muslin, having his face painted after the manner of the Rajputs, and a star made of numerous coloured threads and small thin pieces of bamboo, about the size of a thick darning needle, attached to his ears. Upon the same cot, in a reclining posture, was his wife, most superbly dressed in muslin and fine clothes; her hair was loose and encircled in various wreaths of yellow flowers, having rings of pure gold in her ears and nose, and upon her wrists and ancles were rings of pure silver. Numerous attempts were made by her relations, and by myself, to dissuade her from the rash step she was about to make, but all to no purpose. At length, the night fast approaching, various culis were employed to dig a hole in the ground, which was made in the form of a cross; during the making of which she repeatedly made inquiries as to its exactness. Having satisfied herself upon this subject, she then observed that there was not a sufficiency of wood to keep up a large fire till day-light, and then directed her confessor (a Brahmin) to get for her seven Supari trees; which being brought, she then expressed a wish to have the ceremony commenced;—she then descended from the cot, placed a number of cowries in a cloth, which she distributed only to her own caste, repeating a short sentence from the Vedas, and receiving for answer the words Ram, Hori, Ram, Krishno, Hori. She was then bathed, and walked round the funeral pile (which was about six feet long and four broad) three times, and was again bathed; she then distributed her wearing apparel, but retained all her ornaments; again walked four times (in all seven) round the pile, and was again bathed; she then advanced to the pile and spoke to her female relations, recommending their following her example, (as I was afterwards told,) desired a Brahmin to give her a black pigeon, and resolutely stepped upon the pile. The corpse of her deceased husband was then brought and placed close to her, which she clasped in her arms and kissed; then desired the friends to make no delay, and retired to rest—to rest, I may safely say, as upon feeling her pulse before the fire was communicated, I could not perceive the least motion in it. Fire was then communicated to the pile amidst loud shouts from the spectators, the music playing the whole time; and although the flame was very bright, yet for a time it was completely hidden from the sight by showers of short bamboos which were thrown into it by the by-standers, both Hindoos and Mussulmen. The Sati was a most beautiful woman, very fair, and having a countenance somewhat resembling the Chinese. Suffice it to say, that

I retired filled with sensations of a nature not the most enviable.
The sight was altogether in the words of the poet,
'Sublimely grand and awfully terrific.'

MIRZA KAZEEM.

Tipperah, 30th December, 1816.

JUVENILE DEPARTMENT.

On Early Piety.

THERE is nothing so indispensably necessary to the establishment of future happiness, whether earthly or heavenly, as early impressions of piety; for as religion is the sole source of human welfare and peace, so habits of religious reflection, in the spring of life, are the only means of arriving at the due sense of the importance of divine concerns in age, except by the bitter and hazardous roads of repentance and remorse. To ensure you, my young friends, as far as precept can ensure you, from horrors like these in your last moments, I would, through the blessing of the Divine Being, induce you to reflect on the importance of your duties to God and to your own souls.

The contrast between the lives of the good and the wicked man, affords such convincing arguments in support of the excellence of religion, that even those infidels who have dared to assert their disbelief of the doctrine of revelation, have confessed, that in a political point of view, if in no other, it ought to be maintained. Compare the peaceful and collected course of the virtuous and pious man with the turbulent irregularity and violence of him who neglects his soul for the allurements of vice, and judge for yourselves of the policy of the conduct of each even in this world. Whose pleasures are the most exquisite? whose delights the most lasting? whose state is the most enviable? His, who barter his hopes of eternal welfare for a few fleeting moments of brutal gratifications; or his, who, while he keeps a future state alone in his view, finds happiness in the conscientious performance of his duties, and the scrupulous fulfilment of the end of his sojourn here?

Believe me, my friends, there is no comparison between them. The joys of the infatuated mortal, who sacrifices his soul to his sensualities, are mixed with bitterness and anguish: the voice of conscience rises distinctly to his ear, amid the shouts of intemperance and the sallies of obstreperous mirth. In the hour of rejoicing she whispers her appalling monitions to him, and his heart sinks within him; the smile of triumphant villany is then converted into the ghastly grin of horror and hopelessness. But oh! in the languid intervals of intemperance, in the dead hour of the night, when all is solitude and silence—when the soul is driven to commune with itself—and the voice of remorse, whose whispers were before half drowned in the noise of riot, rises dreadfully distinct, what—what are his emotions? who can paint his agonies, his lamentations, his despair?

Let that man lose again in the vortex of fashion, and folly, and vice, the remembrance of his horrors ; let him smile, let him laugh and be merry ; believe me, my dear readers, he cannot be happy ; he is not careless, he is not the jovial being he appears to be ; his heart is heavy within him, he cannot stifle the reflections which assail him, even in the very moment of enjoyment ; but strip the painted veil from his bosom, lay aside the trappings of folly, and that man is miserable ; and not only so, but he has purchased that misery at the expense of eternal torment.

Let us oppose to this awful picture the life of the good man ; of him, who with cheerfulness rises in the morning to praise his Creator for all the good he hath bestowed upon him, and to perform with studious exactness the duties of his station, and who lays himself down on his pillow in the evening in the sweet consciousness of the applause of his own heart : place this man on the stormy seas of misfortune and sorrow—press him with the afflictive dispensations of Providence—separate him for ever from all he loves and holds dear on earth, and leave him isolated and an outcast in the world ; he is calm—he is composed—he is grateful—he weeps, but he still preserves his composure—he still looks up to the Giver of all good with thankfulness and praise, and perseveres with calmness and fortitude in the paths of righteousness. His disappointments cannot overwhelm him, for his chief hopes were placed far, very far, beyond the reach of human vicissitude. “ He hath chosen that good part which none can take away from him.”

Here then lies the great excellence of religion and piety : they not only lead to eternal happiness, but to the happiness of this world ; they not only ensure everlasting bliss, but they are the sole means of arriving at that degree of felicity which this dark and stormy being is capable of, and they are the sole supports in the hour of adversity and affliction. How infatuated then must that man be who can wilfully shut his eyes to his own welfare, and deviate from the paths of righteousness which lead to bliss. Even allowing him to entertain the erroneous notion that religion does not lead to happiness in this life, his conduct is incompatible with every idea of a reasonable being.

H. KIRKE WHITE.

AMERICAN COLONIZATION SOCIETY.

*Address of the Synod of Tennessee to the Society for the Colonization of the free people of colour in the United States.
To the Hon. Bushrod Washington, Esq., President, &c.*

RESPECTED SIR,—Through you the Synod of Tennessee embrace with lively pleasure an early opportunity of congratulating the society formed at the capital of our nation, and consisting of so many of our distinguished statesmen and fellow-citizens, for the colonization of the free people of colour among us who may accede to their plan. We congratulate you on the noble and important object for which you are associated—on the providential signs of our

times, which signally favour your efforts; and on the wide spread and growing impression upon the public mind, that your success is connected with the best interests, not only of the people of colour, but of our country and mankind. If it be important that legal equality should accompany liberty, that Africa should receive the gospel, and that the evils of the slave trade should be overruled for her final enjoyment of the blessings of civilization and knowledge, liberty and religion, then it is important that your design should be encouraged. We wish you, therefore, to know, that within our bounds the public sentiment appears clearly and decidedly in your favour, and that the more vigorously and perseveringly you combine and extend your exertions on the plan you have adopted, the more you are likely to be crowned with the approbation of the people as well as with the higher rewards of doing good. As ministers and disciples of him who proclaims light to them that sit in darkness, peace to a jarring world, liberty to the captives, and the opening of the prison to them that are bound, we anticipate the glorious day when men shall know the Lord from the least unto the greatest in all lands; when every one shall sit under his own vine and under his own fig-tree, having none to molest or to make him afraid; when the rod of the oppressor and the tears of the oppressed shall be known no more; but all men shall do unto others as they would be done unto in similar circumstances. This glorious change in the state of the world we expect will be brought about by the instrumentality of men, under the blessing of God. While, then, the heralds of salvation go forth in the name and strength of their divine master to preach the gospel to every creature, we ardently wish that your exertions and the best influence of all philanthropists may be united to meliorate the condition of human society, and especially of its most degraded classes, till liberty, religion, and happiness shall be the enjoyment of the whole family of man.

A true copy from the records of the Synod of Tennessee.

CHARLES COFFIN, *Stated Clerk.*

Nashville Church, Oct. 3d, 1817.

ON SLAVERY.

The General Assembly of the Presbyterian Church, having taken into consideration the subject of *Slavery*, think proper to make known their sentiments upon it to the churches and people under their care.

We consider the voluntary enslaving of one part of the human race by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbour as ourselves; and as totally irreconcilable with the spirit and principles of the Gospel of Christ, which enjoin that, "all things whatsoever ye would that men should do to you, do you even so to them." Slavery creates a paradox in the moral system—it exhibits rational, accountable, and im-

mortal beings, in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the Gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbours and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity.—Such are some of the consequences of slavery—consequences not imaginary—but which connect themselves with its very existence. The evils to which the slave is *always* exposed often take place in fact, and in the very worst degree and form: and where all of them do not take place, as we rejoice to say that in many instances, through the influence of the principles of humanity and religion on the minds of masters, they do not—still the slave is deprived of his natural right, degraded as a human being, and exposed to the danger of passing into the hands of a new master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest.

From this view of the consequences resulting from the practice into which christian people have most inconsistently fallen, of enslaving a portion of their *brethren* of mankind—for “God hath made of one blood all nations of men to dwell on all the face of the earth”—it is manifestly the duty of all christians who enjoy the light of the present day, when the inconsistency of slavery, both with the dictates of humanity and religion, has been demonstrated and is generally seen and acknowledged, to use their honest, earnest, and unwearied endeavours to correct the errors of former times, and as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout christendom, and, if possible, throughout the world.

We rejoice that the church to which we belong commenced as early as any other in this country the good work of endeavouring to put an end to slavery;* and that in the same work many of its members have ever since been, and now are amongst the most active,

* In the minutes of the Synod of New-York and Philadelphia, for the year 1787, before the General Assembly was constituted, we find the following, viz:

“The Synod of New-York and Philadelphia do highly approve of the general principles in favour of universal liberty that prevail in America; and of the interest which many of the states have taken in promoting the abolition of slavery; yet, inasmuch as men introduced from a servile state to a participation of all the privileges of civil society, without a proper education and without previous habits of industry, may be, in many respects, dangerous to the community: therefore, they earnestly recommend it to all the members belonging to their communion, to give those who are at present held in servitude, such good education as may prepare them for the better enjoyment of freedom. And they moreover recommend, that masters, whenever they find servants disposed to make proper improvement of the privilege, would give them some share of property to begin with; or grant them sufficient time and sufficient means of procuring, by industry, their own liberty, at a moderate rate; that they may thereby be brought into society with those habits of industry that may render them useful citizens:—And finally, they recommend it to all the people under their care, to use the most prudent measures consistent with the interest and the state of civil society in the parts where they live, to procure eventually the final abolition of slavery in America.

vigorous, and efficient labourers. We do, indeed, tenderly sympathize with those portions of our church and our country, where the evil of slavery has been entailed upon them; where a *great and the most virtuous part of the community* abhor slavery, and wish its extermination as sincerely as any others—but where the number of slaves, their ignorance, and their vicious habits generally render an immediate and universal emancipation inconsistent alike with the safety and happiness of the master and the slave. With those who are thus circumstanced, we repeat that we tenderly sympathize.—At the same time we earnestly exhort them to continue, and, if possible, to increase their exertions to effect a total abolition of slavery.—We exhort them to suffer no greater delay to take place in this most interesting concern than a regard to the public welfare *truly and indispensably* demands.

As our country has inflicted a most grievous injury on the unhappy Africans, by bringing them into slavery, we cannot, indeed, urge that we should add a second injury to the first, by emancipating them in such a manner as that they will be likely to destroy themselves or others. But we do think that our country ought to be governed in this matter by no other consideration than an honest and impartial regard to the happiness of the injured party, uninfluenced by the expense or inconvenience which such a regard may involve.—We therefore warn all who belong to our denomination of christians against unduly extending this plea of necessity; against making it a cover for the love and practice of slavery, or a pretence for not using efforts, that are lawful and practicable, to extinguish the evil.

And we at the same time exhort others to forbear harsh censures and uncharitable reflections on their brethren who unhappily live among slaves whom they cannot immediately set free: but who, at the same time, are really using all their influence, and all their endeavours to bring them into a state of freedom, as soon as a door for it can be safely opened.

Having thus expressed our views of slavery, and of the duty indispensably incumbent on all christians to labour for its complete extinction, we proceed to recommend—(and we do it with all the earnestness and solemnity which this momentous subject demands)—a particular attention to the following points.

1. We recommend to all our people to patronise and encourage the Society lately formed for colonizing in Africa, the land of their ancestors, the people of colour in our country. We hope that much good may result from the plans and efforts of this Society. And while we exceedingly rejoice to have witnessed its origin and organization among the *holders of slaves*, as giving an unequivocal pledge of their desire to deliver themselves and their country from the calamity of slavery, we hope that those portions of the American Union whose inhabitants are, by a gracious Providence, more favourably circumstanced, will cordially, and liberally, and earnestly co-operate with their brethren in bringing about the great end contemplated.

2. We recommend to all the members of our religious denomi-

nations, not only to permit, but to facilitate and encourage the instruction of their slaves in the principles and duties of the christian religion—by granting them liberty to attend on the preaching of the gospel, when they have the opportunity ; by favouring the instruction of them in Sabbath Schools, wherever those Schools can be formed ; and by giving them all other proper advantages for acquiring the knowledge of their duty both to God and man. We are perfectly satisfied, that, as it is incumbent on all christians to communicate religious instruction to those who are under their authority, so that the doing of this in the case before us would not operate, as some have apprehended that it might, as an excitement to insubordination and insurrection, but would, on the contrary, operate as the most powerful means for the prevention of those evils.*

3. We enjoin it on all church Sessions and Presbyteries under the care of this Assembly, to discountenance, and, as far as possible, to prevent all cruelty of whatever kind in the treatment of slaves ; especially the cruelty of separating husband and wife, parents and children, and that which consists in selling slaves to those who will either themselves deprive these unhappy people of the blessings of the gospel, or who will transport them to places where the gospel is not proclaimed, or where it is forbidden to slaves to attend upon its institutions. The manifest violation or disregard of the injunction here given, in its true spirit and intention, ought to be considered as **just** ground for the discipline and censures of the church. And if it shall ever happen that a christian professor, in our communion, shall sell a slave who is also in communion and good standing with our church, contrary to his or her will and inclination, it ought immediately to claim the particular attention of the proper church judicature ; and unless there be such peculiar circumstances attending the case as can but seldom happen, it ought to be followed, without delay, by a suspension of the offender from all the privileges of the church, till he repent, and make all the reparation in his power to the injured party.

Passed by the *unanimous* vote of the General Assembly of the Presbyterian Church in the United States, and signed by their order by

J. J. JANEWAY, *Moderator.*

Philadelphia, June 2, 1818.

* The following intelligence has been recently received, and may be relied on as authentic :—"The legislature of Antigua, having held a conference with the missionaries (of the United Brethren, commonly called Moravians) to induce them to extend their missions there, and finding it out of their power, voted them one thousand pounds to build a church and house, and three hundred pounds per annum for the support of missionaries at one station ; granting and offering as much crown land as should be wanted for that or other stations ; and in the despatch to Lord Bathurst from the government of Antigua, it is stated, that the legislature lamented that their limited finances prevented their doing more ; as they were persuaded, that to the labours of those missionaries among the negroes they were mainly indebted for a state of profound tranquillity, while other islands had been exposed to revolt and insurrection. The brethren have about twelve thousand negroes in their congregation on that island."

THE CHRISTIAN HERALD.

VOL. V.]

Saturday, July 4, 1818.

[No. 7.

REVIVAL AMONG THE DELAWARE INDIANS.

Our readers will doubtless peruse with no ordinary satisfaction the following account of the prosperous state of the Mission of the United Brethren in Upper Canada. It is peculiarly satisfactory to observe this flattering condition of christianity among our red brethren of the woods, at the very time when the American Bible Society is about sending to them a translation into their native language of portions of the Sacred Oracles, by which they may be built up in their most holy faith.

We expect to be able to give in our next Number a more particular account of the worthy Missionary to whom the National Society is indebted for that translation. He has laboured long and faithfully in that part of his Master's vineyard; and the Lord now is giving him "souls for his hire," who, we trust, will be his crown of rejoicing in the great day of accounts.

COMMUNICATED FOR THE CHRISTIAN HERALD.

Extracts of a circular from the Rev. C. F. Schaaf of Bethlehem, Pennsylvania, dated Bethlehem, 6th June, 1818—addressed to the congregations of the United Brethren in this country.

We have received letters from Brother Dencke at New Fairfield, in Upper Canada, of the 2d March and 1st April, in both of which he calls upon all our congregations, to unite with him in praising the Lord for the wonders of his mercy to the Indian congregation among whom he resides, which are displayed more and more gloriously; and also in faithful supplications for them, that he would keep them in his grace, and continue to establish them therein. Concerning the blessings enjoyed in the passion-week, and at easter, when the church was daily crowded with attentive hearers, Brother Dencke thus expresses himself: "These were indeed happy days; times of new awakenings, and of new consolations, the like to which I have never before witnessed during my eighteen years service among the Indians. All seem desirous to press into the kingdom of heaven. Nearly all that were formerly excluded on account of their deviations, have been absolved and readmitted to the church privileges; and the candidates for baptism have been all baptised. Pray, dear brethren, that more heathen may come to us, embrace the gospel, and desire baptism; for at present we have no more heathen residing within our settlement!" Brother Dencke mentions also, that at the suggestion of their friend, Mr. John Dolson, a Bible Society had been formed for the county of Kent, in which they live, under the name of the "Kent Auxiliary Bible Society." Brother Dencke, by request, had written an address to the inhabitants of the country, which had been circulated; and many had thereupon become members of the Society, to which also some of our Indian brethren had joined themselves. This undertaking for

the promotion of the kingdom of our Lord, Brother Dencke also recommends to our fervent prayers. At the desire of the Managers of the American Bible Society in New York, Brother Dencke had begun to translate parts of the New Testament into the Delaware language, and had already finished the epistles of St. John, and St. John's gospel. This Society has in view to print these translations at their expense, for the use of our and other Indian missions, and offers to present us with 400 copies ready bound. We wish this truly respectable Society the rich blessings of our Lord, especially that they may have the joy, that their laudable endeavours in the cause of the gospel may be the means of promoting the everlasting happiness of very many souls."

"Brother Richter at St. Johns in Antigua, in a letter of the 27th March, gives an account of the continued prosperous course of the mission on that island. The passion season, and easter, were particularly blessed, through the solemn consideration, of what our Lord suffered and merited for us. Brother Stobwasser and his wife had moved to the new establishment on the east side of the island; and found reason to hope, that by the preaching of the gospel, many souls would also there be gained as a reward for the travail of the soul of our Lord. The meetings are at present held in the newly built dwelling-house, which however will not contain the number of hearers who attend. They were engaged in building a new church there.—Since Easter 1817, in St. Johns only, 228 adults had been added to the church by baptism, or reception, and 113 had become participants of the holy communion."

"By later accounts from Antigua it appears, that the brethren Ellis and Taylor, with their wives, arrived there in the month of May from England and Ireland, as new assistants in the mission. Brother Sauter and his wife arrived in the same month in Bethlehem, for the recovery of their health; and brought with them their two youngest daughters, for their further education."

CHEROKEE MISSION.

From the Knoxville Register.

Copy of a letter from the Rev. Cyrus Kingsbury, Missionary to the Cherokee Tribe of Indians, to the Rev. Thomas H. Nelson, dated Chickamaugah, March 27, 1818.

Rev. and dear Sir,—I take the liberty through you, as pastor of the Church and Congregation in Knoxville, to address a few lines to those benevolent females, who, more than a year ago, voluntarily came forward to aid by their Charity in establishing this mission. Your liberality deserved a more particular notice, and a more prompt acknowledgment than it has yet received from us. I hope, however, you will excuse our delay, when we tell you, that a pressure of cares, and those indispensable duties which were

necessary to make provision for our large family, obliged us to neglect many other duties which had a strong claim to our attention.

It is not my design at this time to illustrate the beauty and excellence of Christian charity, as a trait of the female character, or to enlarge on that noble maxim of our Saviour, "It is more blessed to give than to receive." I would rather call your attention to the *effects* which your charity, in connection with that of many others, has been instrumental in producing. We have most substantial grounds for saying, that God has been pleased in his condescending mercy to bless your charity as a means of enlightening these ignorant people, and of bringing more of them to a saving knowledge of the truth as it is in Jesus.

The first of this month was but one year since I was here, a solitary pilgrim in this strange land, without one Christian friend with whom I could advise, or to whom I could look for assistance. But the Lord has unexpectedly raised up labourers, whose hearts we trust are warmed with a generous and holy love for the poor heathen, and who are willing to spend and be spent for the cause of Christ among them. Our missionary family is now so large, that some of us are engaged in making active preparations to commence a mission in the Choctaw Nation.

Our little Church which at first consisted of only five members, now consists of fifteen, and three more stand propounded for admission. Five of these are natives, who give pleasing evidence of having experienced a saving change of heart. Respecting some of these, I must be a little particular.

Katy Brown, a girl about eighteen years of age, whose parents are half breeds and do not speak our language, has been in our family about seven months, and attended our school about five months. When she came, she could read but indifferently in three letters, and was very ignorant as to every thing pertaining to God and divine truth. She did not even know that there was a Saviour, and had never felt that she was a sinner. She was from the first attentive to her book and industrious in her habits, and in about three months was able to read intelligibly in the Bible, and now writes a decent hand, and has commenced arithmetic. She is fair in her complexion, amiable and genteel in her manners. But what endears her to us, and must render her case interesting to every Christian, is her piety. In the course of last fall she became the subject of serious impressions, which have terminated, as we trust, in a saving change of heart. She loves her Saviour, and loves Christians; a tender kindness rules in her heart, which is unknown among uncivilized people, except where grace reigns. She expresses her anxious desires for the instruction and conversion of "her poor people," as she calls them, and would gladly spend her days in our family as a missionary, were it not for the duty which she owes to her aged parents. In consequence of depredations which are almost constantly committed on their property by some lawless

whites, they feel constrained to remove over the Mississippi in the fall, and wish their daughter to go with them. We feel as though it would be sending forth a tender lamb into a howling wilderness without a shepherd; but we also feel that by this means, the Lord is raising up missionaries from among the natives, and sending them into that vast country before others are ready to go.—How consoling the thought, that by means of your charity, not only a precious soul has been saved, but a female missionary educated, who perhaps will be the first to carry a savour of religion into that unknown country; and whose example and progress may be the means of leading many others to seek the same precious salvation.

One thing more I must mention. When she came to live with us, she was very fond of dress and ornaments, of which she had many. After she became pious, without any suggestions of ours, she laid aside all her ornaments, except a pair of plain knobs in her ears. She dresses plain, and expresses her disapprobation of ostentatious finery. In short, she seems desirous of being adorned not with gold and pearls and costly array, but (which becometh women professing godliness) with *good works*.

Another instance worthy of notice, is the case of Charles Reece, who is also a half breed. He was the first of the three Cherokees, who, at the battle of the Horse Shoe, swam the Coosa river, under the fire of the enemy, and brought over their canoes; by which means the Cherokees crossed that river, and by turning the attention of the enemy, were instrumental in saving the lives of many of your valuable citizens. In consideration of this brave deed, President MADISON presented him with an elegant silver mounted rifle. But in this he does not now glory, having learned, as we humbly trust, to glory only in the cross of Christ. Soon after the mission was commenced here, this man once or twice attended our Sabbath preaching. He has since told us that he was then convinced that he was a bad man, and felt very uneasy in his mind. He had many struggles in his heart, whether to forsake his bad ways and attend to instruction, or quit going to the missionaries, and do as he had before done. The preaching of our dear brother Cornelius was made instrumental in increasing convictions; and after a few more ineffectual struggles of his wicked heart to reign, this brave and undaunted warrior was brought, by the power of divine grace, to bow cordially and joyfully to the meek and humble Jesus, and to trust alone in his merits for pardon and eternal life. This man is not only a hopeful Christian, but an industrious, or more properly, he is a hard working man. He has this season cleared several acres of ground, with his own hands, for the purpose of enlarging his cornfield. He labours in the daytime, and at night is engaged in learning to read, that he may be able to read the word of God.

Another instance. A Cherokee woman who was left a widow last spring, with three small children, has for some time been a constant attendant on our preaching. Lately she has given evidence

of a saving change of heart, and is to be admitted to our communion next Sabbath. She has had a little son at our school for several months, who now can read very well. On the Sabbath, after preaching, she has been seen to take him into the woods for the purpose of his teaching her to read. There the mother sits an humble and attentive hearer to this little boy, who appears no less earnestly engaged for the instruction of his beloved parent.

I will mention but one instance more, lest I should weary your patience, which is that of a young man, apparently a full blooded Cherokee. He was formerly a vicious, trifling character. Last summer he was hunting on the Sabbath, and his gun, accidentally going off, discharged its contents through his arm. This made a deep impression on his mind; he considered it as an evidence that the Great Spirit was displeased because he hunted on the Sabbath, and could not afterwards be persuaded by his people to go out on that day. But it was not till within a few weeks that he felt the burden of sin and the importance of being delivered from it by the merits of Christ. He is now a man of prayer, and though often reproached and ridiculed for it, is not at all moved. In short we have hopes that he is a renewed man, and trust he may soon be admitted a worthy member of our little church.

Monday, March 30.—Not being able to close my letter last week, I will add a few lines before I speak of the school. Yesterday was our communion season. A larger number of people were assembled than I have before seen at this place, on such an occasion. After a sermon, to which all appeared attentive, two Cherokee women, and one white man made a public profession of their faith in Christ; were baptized and received into the church; and seven children were admitted to the ordinance of baptism. Twenty-two communicants then sat down to partake of those elements which represent the broken body and shed blood of our blessed Saviour, seven of whom were natives, who we hope have been gathered out of the wilderness into the fold of Christ. Two of the natives and two white men were members of the Moravian Church at Spring-Place, who were with us on this occasion. The season was truly solemn and interesting, and we often regretted that some of our pious benefactors could not be present to enjoy it with us.

Having spent so much time in giving particulars on what appeared to us a very interesting subject, I must be brief in my remarks on the school. We have at present about thirty regular scholars, who live in our family, eat at our table, and are receiving in every respect, as far as we are able to give it, a Christian education. They are all instructed, most of them fed, and many of them clothed in part, free of expense to them. But then in return, they are most of them very good children, attentive to their books, obedient to the commands of their master, and the rules of the family, and are fast acquiring habits of industry. Indeed if we tell the whole truth, we shall say that many of them learn faster than the same number of white children in any school with which we have been acquainted.

The children appear cheerful and contented with their situation. But this has not been the case with all. Last season we laboured under many difficulties; our school was not taught regularly; and some of the children grew weary of the restraints laid on them, and left the school. Some of these have now returned; and both parents and children have solicited us to take them again, and they are now among our best scholars.

I am aware of the danger missionaries are in, of giving a colouring to their narratives which facts will not warrant. In this respect, I can only say, that I have endeavoured to confine myself to the simple narration of facts, and have omitted many which might have been given. If in these I have erred, it has been through ignorance, and not by design; and I do now, in the name and at the request of the Mission family, tender our grateful acknowledgments to those ladies who so generously came forward to aid the work in which we are engaged. We felt it our duty to make this statement to you, that both you who sowed and we who reap may rejoice together.

We hope no one will think that we overlook the liberal aid which the gentlemen in Knoxville and other places have given to our work. We devoutly acknowledge the hand of God in it, and pray that their hearts and yours may be enlarged a hundred fold towards the poor perishing heathen—that your prayers for them may be more frequent and fervent, and that a more abundant harvest of good may yet be realized by those who sow in hope, will ever be the prayer of your affectionate and obliged friends at Chickamaugh.

CYRUS KINGSBURY.

From the Evangelical Magazine

SOUTH SEA ISLANDS.

WE had the pleasure, in our last Number, of laying before our readers a full account of the proceedings of the missionaries at Otaheite, &c. and of the blessing of God upon their labours; we now present a letter from the Rev. Mr. Marsden, senior Chaplain of the Colony of New South Wales, containing his views of the great importance of that intelligence.

Extract of a Letter from the Rev. S. Marsden, dated Paramatta, New South Wales, Oct. 31, 1816, to the Secretary.

Since I wrote last, the Queen Charlotte has arrived from Otaheite. By her I have received from your missionaries many private and public letters, which I have forwarded to you and other friends by the ship Willerby, under the care of Mr. Hill, Surgeon, who came out with Mr. and Mrs. Ellis. I have now the unspeakable satisfaction of forwarding to you THE IDOL GODS OF OTAHEITE, as the glorious spoils of Idolatry. No event could have given me more pleasure. They are now lying prostrate on the table before me; and were we

not certain of the fact, we could not believe that any human beings could place their salvation in these wretched images, and offer up human sacrifices to avert their anger.

I need not say any thing relative to the work of the mission, as the missionaries have written so fully on the subject. The wishes and prayers of the Society are now fully answered, and they must rejoice with exceeding joy at the good news which they will receive by this conveyance. I have experienced many anxious hours on account of this mission when circumstances have occurred which threatened its total ruin : but the Lord hath now crowned the labours of his faithful servants far beyond all expectation, and I see nothing now wanting but some employment for the converts, to prevent the temptations which are at all times connected with an idle life : but this must be left to the wisdom of your Society.*

The Active (in which Mr. Crook and his family proceeded from Port Jackson to Otaheite, to join the missionaries) is not yet returned. I intend to keep her in the service of the missions to New Zealand and the other islands, as long as there may be occasion for her.

Mr. and Mrs. Ellis are both at Paramatta, waiting the return of the Active. They are promising young people, and I hope will prove of the greatest benefit to the cause. I am very much satisfied with them.

On Sunday, May 11th, 1817, the five missionaries designed for Otaheite arrived safely at Port Jackson, in the ship *Harriet*, Capt. Jones. She left England Nov. 17, 1816, remained 17 days at Rio Janeiro, and reached Hobart Town 21st March. These missionaries are, Messrs. Darling, Platt, Bourne, Williams, who left England together, and Mr. Threlkeld, who had been detained at Rio on account of the illness of Mrs. T. and child. During the passage they buried a native of Otaheite, who with another of his countrymen was returning from England to his native country. Mrs. Bourne was delivered of a child about a fortnight before their arrival.

These five missionaries will doubtless proceed by the first conveyance to Otaheite; and with Mr. Crook and Mr. Ellis, and Messrs. Orsmond and Barff will form a considerable addition to the number of the brethren already there. The society of missionaries there will then consist of *fifteen*. They will, we hope, soon be joined by Mr. Gyles, who is gone to promote the mission, by instructing the natives in the cultivation of the soil, &c. &c.

TRINIDAD.

Mr. Adam, in one of his late excursions among the negroes in this island, visited several small villages, about forty or fifty miles from Port-au-Spain; the inhabitants of which, about 650, with many children, were formerly slaves in North America, and being taken

* Some months ago, an active and intelligent person (with his family) was sent out for this express purpose.

prisoners in some of the forts, during the late war, were transported to Trinidad, and made free. The Governor has appointed them land to cultivate, and allowed them rations until it be made productive of sufficient support. Some of these blacks had obtained a little knowledge of the gospel while in America; and are now under the benevolent care of a Mr. Johnson, who was once a hearer of Mr. Adam, and others. They meet for worship every Sabbath, and in each of the villages (about ten in number) have chosen from among themselves one who was the best qualified to conduct it. Many of them can sing the praises of God, and the woods around them sweetly echo with the name of Jesus. These men had the character among their employers of being quiet, sober, and industrious. Mr. Adam preached among them, and was received 'as an angel of God.'

Mr. A. has promised to visit them again, and is very desirous of establishing schools, and settling a missionary among them. He has been repeatedly and dangerously ill, but much recovered. The arrival of Mr. Mercer, who lately sailed for Trinidad will be truly seasonable.

CHURCH MISSIONARY SOCIETY OF ENGLAND.

A Letter to the Secretary from the Rev. Marmaduke Thompson, dated Madras, March 25, 1817, conveys much encouraging information.

STATE OF THE MISSION IN MADRAS.

My Dear Sir,

We have much to communicate—much that will afford, we trust, great satisfaction and encouragement to the Committee, and all the friends of the Society. Every where, at every station we seem to be prospering. In Madras, Mr. Rhenius is going on with unabated zeal, and I think with great judgment. His attention seems ever awake to observe the progress and effect of the systems of education which we adopt, and of his Wednesday evening lecture and public preaching; to hear and improve on the remarks of the natives round him, respecting the mission in its several parts; and to watch openings of Providence for the extension of it, especially by readers and schools. The consequence is, that our sphere is enlarging very widely; so that we are obliged to cry out loudly for 'Money! Money!—Missionaries! Missionaries!'

Mr. Rhenius, remember, is quite alone; and the business that he has to do in the course of the day of superintending and giving his portion of teaching in the schools, receiving visitors who call on him for religious instruction, studying languages, translating and preaching, together with a general care of the whole Mission Establishment now including four schools in as many different places, is so great that it is surprising how he gets through so much as he does, and, in justice to him it must be added, so well. Pray, my dear Sir, endea-

your to send him help. Here is a very fine field for any one who would be doing much for the Lord, in propagating the saving knowledge of His grace to the Heathen—a fine field, both in extent and in encouraging prospects. I trust that Mr. Corrie will bring some missionaries with him; if not actually directed to Madras, yet, at least, disposable generally at discretion, according to circumstances. Then shall I have no fear of our proportion.

MISSIONARY SOCIETY.

INDIA.

Mr. Loveless and the other brethren at Madras mention the following pleasing instance of the good effects of instruction among the natives:

‘A young man, a member of the church, was called on duty 3 or 400 miles up the country, and feeling the love of Christ shed abroad in his heart, and being able to converse in four languages, he began to unfold the riches of Jehovah’s mercy, and to tell the people of the way of salvation. Many books were distributed by him, and a great number of brother Hands’ Traots in the Canara language: In every town or village where he stops he collects the people, who quickly come to hear the white man—when assembled, he tells them of the true God, &c. &c. The people in general are delighted with him, and some of them ask him to give them a prayer, that they may know how to pray in the name of a Mediator. Brother Hands speaks highly of him as an active man of God, and says, he is completely preparing the way for missionaries.”

BURNING OF A WIDOW IN BENGAL,

IN MARCH LAST, UNDER PECULIAR CIRCUMSTANCES.

On the 27th of March, a Satie, or female sacrifice by burning, no less remarkable on account of the firmness displayed by the victims than from some extrinsic circumstances, took place at Khaligaut.

While we detail the particulars of the melancholy occurrence, it is with no ordinary feelings of regret that we contemplate in it the influence which this species of fanaticism still maintains over the minds of its deluded votaries, and are constrained to acknowledge, that the moral character of this race must be greatly ameliorated before we can look for the total dereliction of these horrible practices. The victims of superstition, in the present instance, were the two wives of Nilloo, a physician, and inhabitant of Shova Barzar; the first aged 23, and the second only 17. By a regulation of government, before any sacrifice of this nature can take place, notice must be given to the police; and we are informed that the officers attached to the Police establishment of the 24 Purgamahs,

with a laudable humanity, employed many endeavours to turn the misguided women from their fatal determination. Their persuasions, however, being utterly disregarded, it was suggested, we believe by Ram Mohun Roy, that in the actual mode in which females are burnt on the funeral pile of their husbands, there had been a wide departure from the method prescribed by the holy books of the Hindoos; and that the correction of this irregularity in the present instance, might not only lead to the saving the immediate victims, but also many others on future occasions. According to the usual method, it seems, previous to the fire being lighted, the females lay themselves down beside the corpse, when such a quantity of wood and other combustible materials is immediately heaped upon them, that if in the agony inflicted by the flames they should be desirous of retracting, it is utterly beyond their power so to do. This is probably a mere invention of the Bramins to deprive their victims of all free-agency; but if we are rightly instructed, the Shastræ explicitly directs that fire shall first be applied to the fuel on which the corpse is laid, and while it is in a state of ignition, the wife shall go, if she pleases, and lay herself down upon it. A gleam of humanity altogether uncongenial with the ritual itself, is discernable in this regulation; for the Hindoo lawgiver manifestly intended by it, that the female should have, as it were, a prelibation of the horrid fate she was about to undergo, and if intimidated thereby, the full power to recede. Agreeably to this view of the law, we understand that it was determined that the wives of Nilloo should have the full benefit of this latter mode of sacrifice. The Bramins were prevailed on to give their consent. It is with pain, however, that we are obliged to add, that the hopes entertained from the experiment, in respect to a change of determination on the part of the victims, were altogether disappointed. The flames had no sooner begun to rise, than the older female deliberately walked into the midst of them; and quickly afterwards the younger followed her example; but previously, with great animation, addressed herself to the by-standers in words to this effect: 'You have just seen my husband's first wife perform the duty incumbent on her, and you will now see me follow her example. Henceforward, I pray, do not attempt to prevent Hindoo women from burning; otherwise our curse will be upon you.' We are informed that this young woman then flung herself into the flames, apparently with the same unconcern as she had been accustomed to plunge into the Hoogly, in order to perform her morning ablutions and devotions. We have reason to believe that the Bengalee writings of Ram Mohun Roy have made a deep, though, at present, not very obvious impression, upon the Hindoos of Calcutta and its neighbourhood, which may ultimately lead to the entire extinction of this, as well as many other practices alike abhorrent to reason and humanity. We have heard of several respectable and intelligent natives openly testifying their abhorrence of the cruel ritual of the Sati—and it is probable that a similar sentiment prevails in the breasts of many others, though prudence may induce them to conceal it.

Extract of a letter from two Missionaries sent by the London Missionary Society to the interior of Russia, addressed to a member of that Society, and communicated by him to a member of the Board of Missions of the Presbyterian Church, who resides in Philadelphia.

"Moscow, 5th January, 1818.

"We have this evening had the expected honour of an interview with his Imperial Majesty. He received us without the forms and ceremonies which are usual at Courts. He expressed his pleasure at making an acquaintance, and inquired particularly respecting our objects. We told him it was to translate the Holy Scriptures into the *Mongel*, and if possible into the *Manjur* languages. He spoke of the difficulty of our undertaking—the privations we must endure—his wish to make our arduous undertaking as easy as possible. He expressed his pleasure that God had raised up instruments for such a work—his opinion that nothing but a pious hope in the promise of God, and grace and strength from him, could enable us to execute our intentions. With eyes sparkling with joy, and an animation which nothing but a feeling sense of the subject could excite, he spoke of the promises made in the word of God respecting the circulation of Divine Truth, and of the pleasure which he felt, and what every believer in them must feel, at this singular period, in seeing so many of them fulfilled. He expressed his firm conviction that they will all be fulfilled, because made by a faithful and powerful God. He regretted that he was able to speak so little on these great subjects in the English language. He assured us of the pleasure which he should feel in affording us every assistance and encouragement in his power, both on our journey and also for the promotion of our object when arrived at Irkutsk. He told us he had given most positive orders, and should still give them, that every facility should be afforded us. And above all, he assured us that his prayers should ascend to God on our behalf—that the important work which we had undertaken might be accomplished.—Mr. R. and myself spoke much to him on the subject. His familiarity was such that I could almost think I was talking to an intimate christian friend. His majesty took particular notice of a circumstance which lately occurred—that two Boriats have arrived at St. Petersburg from Irkutsk. Their intention is to learn the *Russe* language, and to get acquainted with the Bible. They have already transcribed the Gospel of Matthew from the Kalmuck into the Mongolian dialect, and if more of the Kalmuck should be translated, they will transcribe it also, and as soon as types can be made, the gospel of Matthew will be printed. This is a favourable circumstance for us. His Imperial Majesty observed that what was very singular in it was that the Boriats were thinking of sending into Europe, at the same time that you (in England) were thinking of sending to them. Having given us his best wishes, he bade us farewell.—We have nothing now to detain us in this city, and intend to depart early

on Monday morning. Prince Galitzin took an affectionate leave of us—also his Excellency Mr. Papoff."

CIRCULATION OF RELIGIOUS TRACTS IN CUBA.

Holguin, (Island of Cuba,) March 31, 1818.

Mr. K. T.

Dear Sir,

Yours of the 3d ult. came duly to hand, accompanied with one hundred religious tracts, (in the Spanish language,) the most of which are distributed, and I shall attend to distributing those remaining on hand. I am very glad that you sent them to me, not only for the benefit the Spaniards may receive from reading them, but I think it will give them a different opinion from what they formerly had of us. We have always been considered by them as Jews or infidels. I first gave one to a Padre, who had no objections to my circulating them. Afterwards I gave some to the Governor, and all who have read them seem pleased with them.

Your Humble Servant,
S. S. C.

Copy of a letter from a respectable gentleman in Vincennes, in the State of Indiana, to the Hon. Bushrod Washington, President of the Society for the colonization of blacks.

SIR,—Having been informed, through the medium of the newspapers, of the formation of the Society to which you do honour as President, but either not being informed of, or having forgotten the name of the Society, I take the liberty to address this letter to you, requesting you to send it to the Secretary, or other proper officer whose business it is to receive communications.

I feel a deep interest in your society, and highly approve the patriotic and benevolent motives which have induced its formation, and with every American citizen feel a pride in seeing the name of *Washington* at its head.

To aid its views I am prompted to send the following information. There are in this vicinity between fifty and a hundred free people of colour, who have by my means heard of your society, and are desirous of going to Africa, to help in forming a settlement or colony, should one be attempted. They live on the Wabash, on both sides; some in the Illinois territory, and some in Indiana. They are in general industrious and moral. Some of them have landed property and are good farmers; and some can read and write. They are sensible of the existing degraded condition in which they are placed by our laws, respecting the right of suffrages and other disabilities.

If your society has formed a constitution, they wish to see it, as well as the consequent regulations, and they wish to be informed how soon any settlement or colony will be commenced.

Be pleased, sir, to forward the constitution and other information to me, and I will communicate it to them. I will also aid the society in removing the people of colour from this to the place of embarkation, and in any other manner in my power.

With best wishes for your success in your patriotic and humane labours, I have the honour to be, sir,

Your devoted and obedient

Humble servant.

Vincennes, Oct. 16th, 1817.

Extract from the Second Annual Report of the New-York Sunday School Union Society, presented on the 12th of May, 1818.

Your Committee have the pleasure of reporting an increase of six schools since our last annual meeting. The whole number is now 34 schools, conducted by 50 Superintendents and 359 Teachers. The number of scholars on the rolls is about 3500, of which 2200 attend with great regularity, and the remainder but irregularly, owing to a variety of causes. The measures which have recently been adopted for looking after the delinquents will, your Committee trust, be successful in persuading them to a more constant attendance.

Your Committee are happy to report, that the Visiting Committee, which could be but slightly noticed in their last Annual Report, have increased in strength and efficiency. The Number of gentlemen engaged in this most interesting employment is 32. For mutual encouragement they meet every Saturday evening at each others' houses, when they communicate whatever is important, and give the combined result of their various observations on the preceding Sunday. At these meetings suggestions for improvements in the schools generally are originated, and from thence communicated to your Committee, who never fail to adopt such of their plans as they deem essential to the welfare of the schools. For the last six months their duty has been more arduous than ordinary, as they have attended to examine the scholars in their Scripture lessons, and in the distribution of certificates for good behaviour; in hearing the number of chapters or verses committed to memory, and bestowing the rewards. This, though laborious, has been to the Visiting Committee a most pleasing duty. It has given them a view of the Sunday School system in its best form—its most glorious fruit. They have seen that precious word of the living God, which at first was but committed to memory from obedience to the Teachers, at length fastened on the heart, and riveted in the affections of the pupil. Your Committee cannot therefore but call the particular attention of the Society to the Visiting Committee, as deserving of their warmest thanks: nor can they dismiss this part of the Report without remarking, that they consi-

der it no small proof of the deep interest which the Sunday School system is calculated to inspire, that so many gentlemen can be found, enjoying all the comforts and even luxuries of life, men engaged also in the activities and the fatigues of business, during six days in the week, voluntarily devoting a great part of the seventh to the investigation of the moral improvement in the Sunday Schools. Your Committee may challenge the whole records of benevolent exertions to produce more disinterested and unostentatious devotion to the welfare of human beings, than has been produced by the system of Sunday Schools. Your Committee, in order to give more force to the general plan, by the advice and with the concurrence of the Superintendents and Teachers, resolved upon dividing the city into 12 districts. To each district has been assigned two or more schools, according to the population of the district. The object in doing this was two-fold;—to prevent the scholars from either going to an inconvenient distance, or changing their schools at their own pleasure; but above all, to make the plan of visitation from the Teachers more efficient by narrowing its boundaries, and enabling them to devote more time to the collection of new scholars. So far as this new regulation has been tried, and the duties of the gentlemen engaged in this more irksome, but very important employment, have been faithfully discharged, the good effects have been evident.

* Sensible that the moral effect of instruction must be much impeded by inattentive and irreligious parents, your Committee have been led to adopt a plan for visiting them at their own houses. This, however, has been retarded by the multiplied duties both of your Committee and the Teachers—yet it has not been neglected. The parents have in numerous instances been visited by those Teachers who, *never wearied in well-doing*, have devoted the intervals of school hours, and their leisure in the week, to this benevolent object. From this much good has resulted. Parents have in most instances received their visits with gratitude; have evinced a growing attention to, and a more earnest concern for their children; and, as the natural effect, exhibit an improvement in their own moral conduct.

Your Committee are also gratified to report, that the discipline so necessary, and yet so difficult to establish in Sunday Schools, has much improved during the past year. The utmost order and attention to the wishes of the Superintendents and Teachers every where appears. This regularity in discipline has been produced by *kindness alone*. Persuasion forms the only weapon of the Sunday School Teacher, and it has been found all-effectual. Even the most obstinate have by this cause been subdued; nor have instances been wanting of some who appeared so hardened as to make their dismission from the School absolutely necessary, afterwards returning, and emulating the most orderly in their future conduct.

It has been the desire of your Committee as much as possible to

interest the Clergy of our city in promoting Sunday School instruction. They have looked to them as the legitimate guardians of the morals and religion of our unprotected youth. Not only has their co-operation been sought, but they have been invited to spend at least one hour at the Schools, once a month, in examining the pupils respecting their progress in religious knowledge, and in giving them suitable advice on those subjects connected with their present and eternal welfare. The important avocations, however, of many of the Clergy have been such as to prevent a compliance with the request of your Committee—and the Schools consequently within their sphere have been left entirely to lay-instruction. On the other hand, several of the most respectable pastors, of various denominations, have not only from their respective pulpits zealously recommended the Sunday Schools as fountains of pure morals, and of genuine religion, but have devoted much time in visiting the Schools themselves; and in imparting that spiritual instruction which it is the great object of your system to extend. Considering the weight which pious Ministers must always have over the minds of youth, and the numerous instances on record of the good which has flowed from their labour and example, your Committee cannot but regret that the Sunday Schools have not had more of their personal attention.

One great feature in the Sunday School system, and for which it has throughout been distinguished, is the attention which has been paid to BIBLE INSTRUCTION. Like the great BIBLE SOCIETY, which it preceded, it has been its glory to bury sect in its solicitude to make known the unadulterated word of truth. To this duty the attention of your Committee has been particularly called; and with feelings of affectionate gratitude, they express their thanks for the uniform and zealous manner in which their plans have been carried into effect by the Superintendents and Teachers.

It has been made a duty of those Scholars who could read the Bible, to commit certain portions of the Scriptures to memory during the week, and repeat them either to the Teachers or Visitors on Sunday. They have been rewarded by a ticket valued at one cent for each chapter committed.—To these have been added punctual attendance, and good behaviour tickets, 30 of which entitled the holder to a Testament, and 75 to a Bible. The ambition which has been excited, and the signal success of this part of the system, your Committee deem it to be their duty, as it is their delight, to dwell upon for a few moments.

The instances are too numerous to be all noticed—but a few shall be selected. One boy committed no less than 26 chapters in the course of four weeks.—This may be considered as extraordinary. There are few Schools, however, who do not report from 3 to 7 chapters. One School reports that 54 chapters had been committed by 14 Scholars; 16 of which were repeated by one Scholar alone, a boy but 8 years old. Since the last distribution, 7 tickets in one School, where but 150 Scholars regularly attend; 550

chapters, containing nearly 17,000 verses, have been committed within a period of about six months! In another School, the highest class had committed 80 chapters in 3 months. A School consisting of 80 Scholars committed in the last two months 57 chapters, making about 2,000 verses; another of 60 Scholars had repeated 112 chapters in 3 months.—In a School which does not particularly enumerate, they report that the largest number of chapters committed by one boy since the distribution of tickets was 45. The last which we shall name is a school which has always been exemplary for its improvement: the Superintendent reports, that one boy, who had to work at a trade, had, notwithstanding, committed 300 verses in *one week*; and in 3 months, had committed 1000 verses. During the last quarter, 6068 verses had been committed by the different boys.

Your Committee also find that meetings for prayer have been instituted by the Superintendents and Teachers, to which both scholars and parents are invited, and at which many of them attend. Much good has been the result. The effects of religious instruction upon the scholar, which your Committee at the commencement ventured to say would rise to the parent, is now beginning powerfully to operate. Many of the children having become deeply thoughtful about their immortal souls, have conveyed the sentiment and the feeling to the parent. Some of them have evidenced the conviction by repentance toward God and faith in our Lord Jesus Christ.—Others, by a more moral course of conduct; greater solicitude about their children, and an attendance on divine ordinances. Thus has God watered the seed sown by feeble instruments, which is producing fruit to his own glory.

Your Committee are happy to report, that the effect on the Teachers in general is not less striking than has been this system on parents and children. Morally, and intellectually, they are many of them new beings. It is in the very nature of benevolent exertion to refine and elevate the feelings. The constant exercise also of the mind on such subjects calls forth its latent powers, while it gives them both expansion and employment. But above all, the weekly recurring duty of religious instruction is calculated to produce serious reflections in the most careless—how much more in minds already prepared for the best impressions! Your Committee feel it, therefore, an exhilarating part of their duty to refer to the quarterly reports, in which the blessed effect of your system is so often noticed; and are well assured that they will be joined by every member of the Society in offering up grateful praise to that God who has made his grace effectual to the enlightening of so many individuals, and bestowing on them the gifts of his own Spirit. One Church can number more than 20 Teachers who have been added to its communion; and many others have received into their bosom living members from the same source. What encouragement, then, does this give for you to proceed in this your elevated course! You have blessed, and shall be blessed.

The Superintendents and Teachers continue with the same zeal and steadiness to fulfil their respective duties. To them the support and increase of the Sunday Schools is chiefly indebted ; and it is a remark which your Committee wish ever to keep before the Society, that where the schools decline it is generally to be traced to the neglect of the Teachers, rather than to the indifference of parents, or the reluctance of scholars ; and where they are found in the most successful operation, there every man is regularly found at his post, discharging his solemn obligations, and promoting to the utmost in his power the dearest interests of those children which Providence has placed under his care.

Your Committee report, that since the last Annual Meeting they have ordered the following books, lessons, and tracts, to be printed :—

Alphabets and Small Lessons	10,000
Large Lessons in sheets	11,000
Spelling Book, Part I.	7,500
Do. do. II.	5,000
Class Papers	6,000
Tickets for Punctual Attendance, Good Behaviour, and committing the Scriptures	30,000
Numerical Register	100
Sunday School Rewards, No. 2	5,000
Raffle's Sunday School Teacher's Monitor	2,000
The Second and Third Address of the Sunday School Committee to Parents	10,000
Plan for selecting Scripture to be committed to memory by the Scholars	200

The sale of books since your last Annual Report, for the use of Sunday Schools in this and other States, has been considerable, as will appear from the Treasurer's account.

Your Committee have purchased 1000 Testaments. They also gratefully acknowledge liberal donations of Bibles and Prayer Books, from the Auxiliary Bible and Common Prayer Book Society of New-York ; of Bibles from the New-York Bible Society ; of Bibles and Testaments from the New-York Auxiliary Bible Society ; and of a considerable quantity of the broken sheets of the Bible, from the American Bible Society. These last having been bound up and used in several parts, have prevented a great expenditure to the Society, and have enabled your Committee also to supply a number of them to schools in the country.

Your Committee have again to return their thanks to those gentlemen, who have furnished them with school-rooms without any remuneration. Some congregations also have shown a noble example in the erection of buildings, in which accommodations for the Sunday Schools attached to their respective Churches have been particularly provided for. This example your Committee hope will excite many others to the same good work. The expense to any one Church is comparatively small ; but the saving

to the Society is great, and the benefit and comfort of the scholars lasting. It also reflects equal honour, and confers as lasting benefit on the Church itself. The children, educated as it were within its walls, nurtured by the affections of its members, instructed frequently by its minister, and trained up in its doctrines and its precepts, are gradually imbibing those principles which will ultimately lead them to receive the truth as it is in Christ; and thus in the course of time to fill the places of their benefactors. What a reward this offers for their pious exertions! The children of the dust, the neglected, the vicious, and the poor, redeemed by their instrumentality—raised to a seat among God's people, are destined to profess the truth, and to support its cause, when the authors, under providence, of their happiness, shall be sleeping with their fathers!

PROVIDENCE SABBATH SCHOOLS.

It is now but about two years since the first Sabbath School was established in Providence, and there are now *five*, in different parts of the town, besides one for coloured people, which is about commencing. These Schools, as we understand, are all in a flourishing condition, and several hundred children are regularly and gratuitously taught, by a number of individuals who have generously stepped forward for this purpose, and who find a sufficient remuneration in the plaudits of an approving conscience. These facts we state, because we believe they ought to be more generally known and understood, and because we think these schools entitled to the patronage and support of those who may feel able to assist them, and their teachers as eminently entitled to the gratitude of our fellow-citizens. The circumstances connected with the establishment of one of these Schools are perhaps worthy of notice. It was commenced by a young lady, on the west side of the bridge, a few months since, for the purpose of teaching and catechising very small children; was continued by her until she left town, when it was taken by two others, and increasing rapidly; it was found necessary to remove it a short time since to the vestry of the Rev. Mr. Wilson's Meeting-House, where there were present the last Sabbath, 150 scholars, who were regularly divided into classes, under the instruction of ten teachers, five of each sex. This School commences at 9, and continues until half past ten o'clock, A. M. and we understand it is contemplated to open it from 1 to 3 o'clock, P. M. as the number of scholars has so much increased. The present Superintendent is Mr. J. L. Starks.

Providence Gazette.

SABBATH SCHOOLS.

For five summers in succession, with one exception, there has been a Sabbath School at the tabernacle in Salem Massachusetts. One hour, before the afternoon service, has been devoted to the school. The number of learners has varied from one to two hundred, under the care of from ten to twenty teachers. This school is now in successful operation. Eight or ten weeks since, a number of ladies of

the different religious societies in town united to promote the improvement of the people of colour. A Sabbath School for females and children was commenced, and from fifty to eighty have attended. The good effects of this school already begin to be visible. Within a few weeks a school has been commenced for males. Twenty have attended, and discovered great interest in the object. A Sabbath School has been recently commenced at the Branch Meeting-House, and is attended by about fifty, the number increasing.

The several Societies in Beverly have united in establishing two Sabbath Schools, one for males and the other for females. The number of learners is between three and four hundred. In Marblehead a Sabbath School Union Society has been formed—a subscription has been liberally commenced, and measures are taking for a general system of Sabbath School instruction. Sabbath Schools are also understood to be in operation at Lynn, Reading, Topsfield, Hamilton, Manchester, Gloucester, and several other places in their vicinity.

While much time and property have been annually devoted, in New-England, to the literary instruction of youth and children, it is a fact too obvious to need proof, and too deplorable to escape notice, that no sufficient efforts have been made for their religious instructions. But the rapid spread and remarkable success of Sabbath Schools afford a new pledge that more general efforts will be made to have the holy Scriptures committed to memory, and the doctrines and duties of religion more generally understood. In consequence of these efforts, it is hoped that many children will become like Timothy, who from a child knew the holy Scriptures, which are able to make wise unto salvation, through faith that is in Christ Jesus.

Salem Gazette.

FOR THE CHRISTIAN HERALD.

Extract from the Sixth Annual Report of the Board of Directors of the Theological Seminary at Princeton, N. Jersey, to the General Assembly of the Presbyterian Church in the United States.

The number of Students in the Seminary at the date of the last Report was forty-seven.

During the summer session seven students were received.

At the close of the summer session there were forty-three.

During the winter session fifteen additional were received.

Since the last annual report, the following students have been licensed to preach the Gospel, viz.

David Monfort, by the Presbytery of Miami,	
Gideon N. Judd,	do. Columbia,
James S. Woods,	do. New Brunswick,
Samuel L. Graham,	do. do.
Benjamin I. Lowe,	do. do.
Symnes C. Henry,	do. do.

Reuben Post, by the Presbytery of New-Brunswick.

James C. Barnes,	do.	do.
Nicholas Patterson,	do.	Philadelphia,
Thomas I. Biggs,	do.	do.
Isaac W. Platt,	do.	New-York,
Ravaud K. Rodgers,	do.	do.
William Moderwell,	do.	New-Castle,

William Chester, by an association in Connecticut.

Certificates that they have fully finished the whole course prescribed in the plan have been given by the Professors to Charles Webster and Jeremiah Chamberlain. The Board regret that, notwithstanding the recommendation of the last Assembly, "that the course of study prescribed by the plan be in every case complete," there should be in a whole class only two students who continued until the full completion of the course.

The whole number of students connected with the Seminary during the winter session was fifty-five. The number now connected with the Institution is fifty-one.

The studies which have been attended to through the year by each class are the same as in the preceding year, stated particularly in the last annual report.

At the close of each of the sessions through the year, the Board attended to a careful examination of the students, in which they received entire satisfaction.

The Board are happy to state that the missionary spirit which has existed among the students of the Seminary, still continues, and appears to increase. Numbers of those who studied in this institution, have through the year been actively engaged on missionary ground, in almost every state and territory in our country. The great good which has resulted from their labours, in advancing the cause of the Redeemer, the Assembly will be able in part to appreciate from the missionary journals which have been read before them.

On the subject of Societies for the support of necessitous Students, the Board are happy to report, that they have been informed by the Professors, the following sums have been forwarded for this object, viz.

Female Cent Society of Newburgh, N. Y.	\$42 19
Do. Bridgetown, (Cum. co. N. J.)	29 56
Do. Harrisburgh, Penn.	79 00
Do. West Town, (Orange co. N. Y.)	40 00
Contribution from a Lady unknown,	50 00
Do. from a person in the Presbytery of Erie,	5 00
Female Dollar Society of Lebanon and Bethlehem, N. J.	60 00
Female Society of Holmesburgh, Penn.	25 00
Female Cent Society of Baskingridge, N. J.	27 55
Phebean Society of Philadelphia,	125 50
Certain Ladies of Philadelphia,	10 00
Presbyterian Congregation of Ballston, N. Y.	11 80

Female Mite Society of Augusta, (Georgia.)	\$404 50
Cong. and Pres. Female Society of Charleston, (S. C.)	175 00
Female Cent Society of Jamaica, Long Island,	210 91
Do. Montgomery, Orange co. N. Y.	49 00
Do. Goshen, N. Y.	28 00
Do. Trenton, N. J.	50 50
Female Association of 1st Pres. Ch. Newark, N. J.	131 91
Benevolent Society of Flemingsburgh and Smyrna, Ken.	50 00
Female Society of Scotch Town, (Orange co. N. Y.)	25 21
Female Benevolent Society of Springfield, N. J.	20 40
Female Mite Society of Georgetown, D. C.	130 00
Baltimore Society for aiding Theological Seminary,	150 00
Female Society of Charleston, Saratoga co. N. Y.	30 00
Do. of the 2d Presbyterian Cong. Albany,	106 00
Do. of Blooming Grove, N. Y.	33 00
Female Cent Society of Hopewell, N. Y.	20 00
Do. of Cedar St. Congregation, N. York,	337 00
Do. of Lexington, Kentucky,	50 00
Second Cent Society of the 1st Pres. Ch. N. York,	117 00
Female Charitable Society of Vernon, Hartford Pres.	6 75
Female Charitable Society of Rutger's St. Church, } N. Y. appropriated to an individual by themselves, }	275 00
Female Charitable Society of Cranbury, N. J.	20 00
Female Mite Society of Allen Township, Penn.	55 38
Monthly Prayer Meeting of Troy, N. Y.	8 04
Female Cent Society of Pleasant Valley, N. Y.	40 00
Do. Morris Town, N. J.	24 75

Total, \$3053 95

The number of Students who have been maintained through the year, in whole or in part, on the charitable funds put at the disposal of the Professors, has been *twenty-five*.

Through the year past several valuable books have been presented. The number of volumes which have in this way been received into the library is 121; a number more donations in books have been heard of as on the way, but have not yet been received. Among these, the Board beg leave particularly to notice a box of books which has arrived in New-York, consisting chiefly of the works of the fathers, presented by the Rev. Dr. Benjamin M'Dowell of the city of Dublin, in Ireland.

With respect to the Theological edifice, the board informed the last Assembly, in their report, that it was then enclosed. During the summer season they proceeded in the work of the interior of the house, and by the commencement of the winter session, had nearly completed the rooms in the two lower stories. The debt reported to the last Assembly, and directed to be paid, has been discharged. In addition to this, there has been expended on the building through the year past \$8,401 50 $\frac{1}{2}$, leaving a balance of the appropriation of the last year for building unexpended of \$1,598 49 $\frac{1}{2}$.

For the general purposes of the institution there have been expended the following sums, viz.

For Professors' salaries and house rent, including a } quarter's salary of the preceding year, }	\$4652 75
For printing last annual report, and a historical sketch,	77 50
For wood for recitation-room for two preceding years,	66 11
Secretary's account,	25 78
Travelling expenses of one Director,	21 00
	\$ 4843 14

This expenditure, owing to accounts of former years, which had not been presented, has exceeded the appropriation \$343 14.— This sum has been paid out of the appropriation for building, leaving a balance of the united appropriations of the last Assembly, unexpended of \$1,255 35½.

Since the commencement of the winter session, the edifice has been occupied by the Students. About forty of them were accommodated in the building, in the rooms which had been finished. These have been boarded and lodged in the edifice; the remainder have been obliged, for want of room, to board and lodge out of the building.

Many of the Students in the Seminary were supported by charity, and therefore were unable to furnish their rooms in the Seminary. This difficulty has been removed by the generosity, chiefly of benevolent females. Several necessary articles of furniture were forwarded, of which the Board beg leave here to make a report to the Assembly.

Miss Olive Sproat, of Philadelphia, collected and forwarded 8 lanterns for the entries, 10 Psalm and Hymn books for the oratory, and mattresses, bedding and furniture, sufficient for several rooms. Several articles of furniture were also received from Mrs. Woodhull, wife of the Rev. Dr. Woodhull, Mrs. Smith Green, of Lawrenceville, Mrs. Scudder, of Monmouth, Mr. Zechariah Lewis, of New-York, Mr. James C. Barnes, a Theological Student, and from Flemington, N. J. A number of articles were collected from different individuals by Mr. Woodward, a Theological Student. The Rev. John Joyce presented \$30, with which was purchased furniture for two rooms; Rev. Dr. Janeway presented \$5 50, and from Miss Susan D. Nye and the young Ladies of Raleigh Academy have been received three elegant bed quilts.

The Board have to inform the assembly, that at their late meeting in Princeton, the Rev. Dr. Green, their President, generously presented to the Institution two acres of land which he had purchased for the purpose, in the rear of the lot on which the edifice now stands.

The same gentleman, at the same time, presented a plan to provide the means of building a house for the Professor of Didactic and Polemic Theology, which is very much needed, which plan has received the approbation of the Board, and which they beg leave to lay before the Assembly. "It is proposed, if authorized by the

General Assembly, that exertions be made to procure the names of ten or twelve individuals, who shall each be responsible in the sum of \$500, either to be paid by themselves or to be raised by their agency, which sum shall be devoted to the erection of a house for the use of a Professor; which house shall be located by the Board, and shall belong to the Theological Seminary without condition or reservation.*

The following six gentlemen have already generously bound themselves each to provide the sum of \$500 for the above object on condition that 10 names are procured, viz.

Rev. Dr. Ashbel Green, Mr. Zechariah Lewis, Rev. Ebenezer Grant, Rev. Dr. Jacob J. Janeway, Rev. John Chester, Rev. George Duffield.

The Board have further to report to the Assembly, that at their meeting in September last they were informed that John Whitehead, Esq. of Burke county, Georgia, had presented to the Seminary one hundred shares of Marine and Fire Insurance stock in the city of Savannah, the par value of which was \$25 per share. Through the course of the winter this stock was sold, and the proceeds, amounting to \$3,275, were transmitted to the Treasurer of the General Assembly. By the direction of the Board, the President wrote to Mr. Whitehead, requesting to know whether he intended that his donation should be applied to any particular object. Mr. Whitehead replied that he left it optional with the Board. The same information was received from a Director who had a personal interview with Mr. Whitehead. In consequence of these communications, the Board, desirous of expressing the high sense they have of the unsolicited generosity of Mr. Whitehead, and of perpetuating in the Institution the name of so distinguished a patron, passed the following resolution, viz.—“Resolved, That if the General Assembly approve, \$2,500 of Mr. Whitehead’s donation be applied to establish a Scholarship, to be called the *Whitehead Scholarship*.”†

“Resolved, That it be recommended to the Assembly to add the following clause to the plan of the Seminary at the close of the 5th section of the 8th article, viz.—“And if any Congregation, Presbytery, Synod, or Association, shall found a Professorship or Professorships, a Scholarship or Scholarships, or a Fund or Funds, such Professorships, Scholarships, or Funds, shall for ever afterwards be called and known by such name as the body founding them shall give.”‡

Signed by order of the Board,

ASHBEL GREEN, *President*.

JOHN M'DOWELL, *Secretary*.

Philadelphia, May 28, 1818.

* The Assembly have authorized the building of a Professor’s house on the plan proposed by the Directors.

† On this article the Assembly unanimously passed the following resolution, viz. “Resolved, that \$2,500 of the liberal donation of Mr. Whitehead be appropriated to establish a Scholarship, to be called the *Whitehead Scholarship*.”

‡ This paragraph, by a unanimous vote of the Assembly, has been added to the plan.

Five Scholarships have been founded, viz.

1. The _____ Scholarship, } Both founded by an unknown
2. The _____ Scholarship, } individual, New-York.
3. The Lenox Scholarship, founded by Robert Lenox, Esquire,
of New-York.
4. The Whitehead Scholarship, founded by John Whitehead,
Esq. of Burke county, Georgia.
5. The Charleston Female Scholarship, founded by the Con-
gregational and Presbyterian Female Association of Charleston, for
assisting in the education of pious youth for the Gospel Ministry.

*The Second Annual Report of the New-York Female Auxiliary
Bible Society.*

The Managers have distributed, during the last twelve months, five hundred Bibles, which they procured from the American Bible Society.

The large clear type, and the superior quality of the paper and binding of the Bibles furnished by that National Institution, tend to make them more acceptable and useful books than the common copies formerly circulated. We were much pleased to find that the American Bible Society had completed its first stereotype edition of the octavo Bible, which is in a still larger print, and still better adapted to the sight of the aged. Its remarkable cheapness also, for a book of that kind, renders it a great acquisition to the Bible cause in this country. The Board have recently obtained fifty of these octavo Bibles, together with one hundred of the duodecimo size, and six German Bibles. We have reason to expect that these will not be long on hand.

It is hoped that the opportunity thus afforded of obtaining the sacred volume in such eligible forms, and at so cheap a rate, for circulation among the needy, will produce a corresponding increase of liberality in supporting this best of causes.

Whatever opinions may be entertained respecting the tendency of those charitable institutions whose object is to supply the *temporal* wants of the indigent, and to mitigate the miseries of *this life*; and whatever objections may be made to multiplying establishments of that description,—surely there can be no reason to apprehend any evil consequences to result from augmenting the number of *Bible Societies*, from increasing their means of circulating the Scriptures, or from being too actively engaged in *personally* aiding to advance their invaluable designs.

Should any be doubtful concerning the utility and importance of the work in which we are engaged, we would invite such to contemplate the nature of the Holy Book which we are so anxious to put into the hands of those who are destitute of it.

It is a revelation from JEHOVAH to a fallen world—making known the infinite perfections of the Deity, and the glorious end of all his works. It informs us of the primeval innocence and happiness of

our first parents, and the awful consequences of their apostacy from their Sovereign Maker. It tells us that "God so loved the world that he gave his only begotten Son" to die for lost sinners, in order that "whosoever believeth in him should not perish, but have everlasting life."

The Sacred Oracles are the "pillar of cloud by day and of fire by night," shining upon our path while traversing the wilderness of this benighted world. To the fainting, thirsty soul, they exhibit the waters of life flowing from "the rock of ages;" and offer for spiritual food "the Bread which came down from Heaven." The diseased soul finds in the sacred pages "The balm of Gilead, and the Physician there." "The weary and heavy laden" are invited to repose on the bosom of Him who "has borne our sorrows," and knows how to compassionate our infirmities. The bereaved find in the Divine promises revealed in the Scriptures a source of consolation which "this world cannot give nor take away." And the dying spirit, animated by living faith in its risen Saviour, looks at the prospects beyond the grave with heavenly serenity; and in the light of revelation wings its triumphant flight to the mansions which the "Author and Finisher of that faith" has declared to be ready for the reception of his followers.

If the possession of a Book revealing such glorious realities be an unspeakable blessing, then are Bible Societies to be ranked among the most inestimable institutions, and to support them is eminently to promote the glory of God, and to serve the best interests of mankind.

The Bibles distributed by the managers have uniformly been received with thankfulness; and we have reason to hope they have, in many instances, been attended with the Divine blessing to the individuals or families to whom they have been presented.

He only who knows the hearts of all men, can tell the extent of good effected by the instrumentality of this labour of love. It is our distinguished honour and privilege to be employed as humble stewards, to disseminate "the good seed of the word," and to be earnestly engaged in supplicating the blessing of "the Lord of the harvest" upon it. It is His province to "give the increase," in his own good time, and according to his sovereign pleasure. We know from his own declaration, that "his word shall not return unto him void, but that it shall prosper in the thing whereto he sent it."

Stimulated by these sublime and animating considerations, let us persevere with fidelity and diligence in our "work of faith," confident in the promise, that we "shall reap if we faint not."

We cannot refrain from noticing the great satisfaction with which we received the intelligence of an Association of Young Females formed in this city, as an auxiliary to this Society; and the aid which that juvenile institution has afforded us, by the handsome contribution of forty dollars to our funds. We hope that others, seeing their good example, will go and do likewise.

*The New-York Female Auxiliary Bible Society in account current with
Dr. Hannah L. Murray, Treasurer. Cr.*

1817.		\$	Cts.	1817.		\$	Cts.
Aug. 11	To Cash paid order No 1, for printing	21	25	April 23	To balance from acct. rendered	30	76½
Oct. 8	do paid order No 2, for cartage of Bibles		50		By Cash rec'd from the Sec'y, from April 30, 1817, to June 4, 1818.	747	29
28	do paid order No. 3 for advertising	4	75			779	4½
Nov. 15	do paid. order No. 4 to the Treas. of Amer. B. S.	500	00				
June 4	To bal. carr. to new acct.	251	54½		Balance to new acct.	251	54½
		778	4½		Errors excepted.		

New-York, June 4, 1818.

HANNAH L. MURRAY, Treasurer.

OFFICERS ELECTED IN MAY, 1818.

Mrs. P. Livingston, *First Directress*,
Mrs. J. E. Caldwell, *Second Directress*,

Miss H. L. Murray, *Treasurer*,
Mrs. S. Ledyard, *Corresponding Sec'y*.

MANAGERS.

Mrs. William Few,
Mrs. P. A. Jay,
Mrs. G. Spring,
Mrs. Isaac Heyer,
Mrs. L. Coit,
Mrs. Banyer,
Mrs. R. Varick,
Mrs. A. M'Vickar.
Mrs. M. Abeel,
Mrs. T. Carpenter,
Mrs. Dr. Watts,

Mrs. J. Cauldwell,
Mrs. T. Lyell,
Mrs. C. Dickenson,
Mrs. Dr. M'Leod,
Mrs. Selah Woodhull,
Mrs. William Crosby,
Mrs. T. Hamilton,
Mrs. Joshua Sands,
Mrs. G. Lindsey,
Mrs. R. S. Robertson,
Mrs. Dr. Rodgers,

Mrs. G. Van Wagenen,
Mrs. J. Le Roy,
Mrs. B. Mortimer,
Mrs. J. R. Smith,
Mrs. D. H. Wickham,
Mrs. I. Goodhue,
Mrs. D. Codwise,
Miss S. Collins,
Miss M. W. Morgan,
Miss R. Seaman.

*The New-York Female Juvenile Bible Association Instituted on
the 20th June, 1818.*

Sensible of the inestimable value of the Word of God, and desirous of using our endeavours to promote its more extensive diffusion, the subscribers have formed themselves into an Association to be governed by the following

CONSTITUTION.

I.

This Institution shall be known by the name of "*The New-York Female Juvenile Bible Association*," whose sole object is to aid in promoting a wider circulation of the Holy Scriptures without note or comment.

II.

Its concerns shall be conducted by seventeen Managers, to be annually elected at the anniversary meeting on the 2d Thursday in April.

III.

A meeting of the Managers elect shall take place at the next stated meeting after the anniversary of the Association, for the purpose of choosing, out of their number a First and a Second Directress, a Corresponding and a Recording Secretary.

IV.

The stated meetings of the Board of Managers shall be on the second Saturday of every month, at such hour and place as they may from time to time appoint; and as much oftener as they may deem necessary.

V.

The Board shall have the power to make their own by-laws for the management of the concerns of the Institution.

VI.

Each member shall pay fifty cents annually.

VII.

The Board of Managers shall have the right of calling special general meetings of the Society.

VIII.

This Association shall be auxiliary to "the New-York Female Auxiliary Bible Society."

OFFICERS AND OTHER MANAGERS.

Miss Jane M. Heyer, *First Directress*,
Margaret Aspinwall, *Second Directress*,
Catherine Strong, *Treasurer*,
Harriet Strong, *Corresponding Secretary*,
P. Caroline Heyer, *Recording Secretary*.

Other Managers.

Miss Catherine M. Suydam,
Harriet Jackson,
Clementina Mulligan,
Charlotte Heyer,
Eliza Lewis,
Mary Neilson,

Miss Mary Le Roy,
Margaret Rankin,
Eliza Duryee,
Helen Riggs,
Emily P. Aspinwall,
Susanna Coit.

FOR THE CHRISTIAN HERALD.

Extract from an Epistle of the Yearly Meeting of the Society of Friends held in London.

"Amidst the trials of the present day, we are comforted in the belief that the minds of the people are in a good degree preparing for the further diffusion of divine light and knowledge. The Holy Scriptures are now circulated by the exertions of the Bible Society among nations who had never heard of them before, and generally, throughout the world, to an extent unexampled in any former period. This, and an increasing zeal to promote the general education of the poor, are two of the most remarkable circumstances of the present times, and must prove, in a high degree, consolatory to those who are anxious to promote the best interests of

men. It is further animating to observe, that with us as well as with you, there is a growing conviction among persons not of our religious society, that War, upon any pretence, is inconsistent with the principles of the Gospel. May we, by a steady adherence to those testimonies which have been given us to bear, be instruments in the Divine Hand of exalting this peaceable principle, and may each of us, in our respective measures, co-operate towards the accomplishment of that glorious prophecy, "that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

[The Epistle for 1817 will appear in our next.]

The Treasurer of the American Bible Society has acknowledged the receipt of the following sums in the month of May, viz:—

From the Burlington Female Bible Society, N. Jersey,	\$32
the Elizabethtown Female Auxiliary B. S. do.	100
the New-Brunswick Young Men's Aux. B. S. do.	75
the Westchester Auxiliary B. S. N. York.	100
the Fayetteville Auxiliary B. S. N. C.	150
the Jefferson College B. S. at Canonsburgh, Pa.	50
the Hudson Fem. Aux. B. S. N. Y.	43
the Albany B. S. N. Y.	250
the Rensselaer County B. S. N. Y.	200
the Steuben County B. S. N. Y.	50
the Washington College B. S.	45
the Fem. Aux. B. S. of Newville, Cum. County Pa.	50
the Montgomery County B. S. N. Y.	250
the Seneca County B. S. N. Y.	25
the New Haven County B. S. Conn.	50
the Cincinnati Miami B. S.	90
the Welsh B. S. of Steuben and Utica, (omitted in the last account of the Treasurer)	186
the Female Juvenile Society of Princeton, N. J.	16 25
the Fem. Benevolent. Society of South Orange, N. J.	12
the Ladies Cent Society in Northford, Conn.	20
The Tolland United Female Cent Society, Conn.	7
a Lady and her daughters in Cambridge, N. Y.	9 50
also a pair of ear rings and drops and 2 plated hair necklaces	
a number of ladies in the Congregation of Middle Spring Pennsylvania.	10
H. M.—supposed from Middlesex and Gorham N. Y. (by Mr. Thomas Strong)	5
"a small devoted friend," thro' the Rev. Dr. Milledoler	20
sundry Annual subscribers	47 50
the Female members of the Presb. Ch. of Augusta Geo. to constitute the Rev. John Joyce a director for life,	150

Also the following sums to constitute the following ministers, and others, members for life, viz :

Rev. Dr. Jonas Coe—contributed by a number of ladies, of the Presb. Cong. in Troy, N. Y.	\$30
Rev. R. Hawks—by the Fem. Char. Soc. of Peru, Mass.	30
Rev. Robert Forest—by ladies of the town of Stamford, N. Y.	30
Rev. Ansel Nash—by the Tolland U. Fem. Cent Soc. Conn.	30
Rev. Joseph Labone—by the Fem. Benevolent Society of Jericho, Vt.	30
Rev. Seth Williston—by the Durham Fem. Char. Soc. N. Y.	30
Rev. Lavius Hyde—by the ladies of Salisbury, Conn.	30
Rev. John Blair Hoge—by a Soc. of ladies in Martinsburg,	30
Rev. Asa Blair—by the ladies of Kent, Conn.	30
Rev. Thom. F. Skillman—by a few ladies of the 1st Presb. Church in Lexington,	30
Rev. Dr. Jas. Blythe—by the same,	30
Rev. John Hough, & Mr. Frederick Hall, Professors in Middlebury College—by the Students of that seminary,	60
Rev. Alex. Gillett—by the Females of the first Ecclesiastical Society in Farrington, Conn.	30
Rev. Matthew Larue Perrine—by the Bible Class of young ladies belonging to his congregation in the city of New-York,	30
Rev. Isaac Van Doren—by the ladies of Hopewell, Montgomery, N. Y.	30
Rev. Asa Hillyer—by the Fem. Benev. Soc. of Orange, N. J.	30
Rev. Saml. Whelpley—by the ladies of the 1st Presbyterian Cong. in Plattsburg, N. Y.	30
Rev. John Robinson—by the Fem. Tract Society of Popular Tent, N. C.	30
Rev. Isaac Anderson, of Maysville, Tenn.—by ladies of New Providence Congregation,	30
Rev. Erastus Ripley—by ladies and gentlemen of Meriden, Conn.	30
Rev. Robt. G. Wilson—by the ladies of Chillicothe, Ohio,	30
Rev. N. C. Grier—by ladies of Congregation of Forks of Brandywine, Pa.	30
Rev. Joseph Merrill—by ladies in Middlesex and Gorton, N. Y.	30
Rev. D. J. Kimball—by ladies of the 1st parish in Ipswich, Mass.	30
Rev. Ludovicus Welch—by the Hempstead Fem. Cent Soc.	30
Mrs. Susan V. Bradford of Burlington, N. J.—to constitute herself a member for life,	30
Mrs. John Pintard, of New-York, to constitute herself and her two daughters, Mrs. Eliza N. Davidson, of New-Orleans, and Miss L. H. Pintard, members for life,	90
Mr. David Perkins, to constitute himself a member for life	30

The Treasurer of the American Bible Society also acknowledges the receipt of the following sums in June, 1818, viz :

From the Middlesex Bible Society, Mass.—remitted to the	
Secretary for D. C.	\$200
the Urbana B. S., Ohio, do. do.	100
the Branch B. S. of Great Barrington, Mass.—surplus funds,	28 83
the Marine B. S. of Charleston, S. C.	400
the Nassau Hall B. S., New-Jersey, remitted to J. E. Caldwell,	100
the B. S. of Georgetown, S. C., remitted to Secretary for Domestic Correspondence,	200
the Westbrook Female B. S. do. do.,	28 15
the Female B. S. of Carlisle, Penn., by Rev. John Knox,	109
the B. S. of Berkely, Virg. partly for Bibles and partly donation,	90
the St. Clairsville B. S., Ohio, (besides 12 dollars that could not be passed, returned,)	27
the Female B. S. of Boston and vicinity, Mass., by A. Tappan & Co.	140
the New-York Female African Auxiliary B. S.,	33 98
the Cumberland County B. S., New-Jersey,	50
the Mill Creek Female B. S., Ohio,	30
<i>From the following Bible Societies and individuals, for Bibles, through John E. Caldwell, Agent of the Society, viz :</i>	
From the Delaware B. S., paid by C. A. Foote, their Treasurer,	
the Philadelphia Female B. S., by Robert Ralston,	58 25
the Madison County B. S., by Samuel A. Forman,	83 33
the Moscow Female B. and T. S., by their Agent,	15 50
the Yorktown Female B. S., by their Agent,	7 20
the Schoharie B. S., by the Rev. J. F. Schermerhorn,	50
the Fredericksburgh B. S., by W. Henderson,	98 25
the Cayuga County B. S., by Homer Hill,	275
the Unity B. S. in Westmoreland County, Penn., by Dr. Romeyn,	29 37
the Baltimore Female B. S., by Mrs. M. Hartshorn,	242 50
the Auxiliary New-York Bible and Common Prayer-Book Society, by J. S. Rodgers, their Treasurer,	39 50
the East Tennessee B. S., by Robert Ralston,	400
the Broome County B. S., by Elisha Coit,	50
the Marine B. S. of New-York, by Najah Taylor, their Treasurer,	32 27
the Orange B. S., by the Rev. John Johnston,	100
the Otsego County B. S., by Geo. Pomeroy, (inclusive of a counterfeit \$5 note,)	195

From the Female Auxiliary B. S. of Westchester town and vicinity, by Miss M. M. Lewis,	\$11 50
sundry individuals in May and June,	86 34
Rev. Jonathan Kenney, of Plainfield, Vt. a congregational collection	17 30
James Vernor Henry, of Albany, as a director for life,	150
Roswell L. Colt, of Baltimore, in addition to \$100 formerly paid, as director for life,	50
Samuel I. Beebee, of New-York, a donation,	100
S. V. S. Wilder, a citizen of the United States in France,	100
A. W. Hutchinson, an annual subscriber,	3
Mrs. Deborah Ingham, of Westbrook, Connecticut,	1 10
James, Wadsworth, of Tennessee, a member for life,	30
Dr. Samuel Bradhurst, a member for life,	30 25
<i>Also to constitute the following ministers members for life.</i>	
Rev. Jonathan Greenleaf, contributed by the 1st Ch. and Society in Wells, Maine,	30
Rev. Andrew Wylie, President of Washington College, by the students,	30
Rev. John F. Schermerhorn, of Middlebury, N. York, by the ladies of Schoharie,	33
Rev. Wm. A. Hawley, by the Female Charitable Society of Hinsdale, Mass.,	30
Rev. James Hughes, by ladies of the Congregation on Buck Creek, Ohio,	30
Rev. E. Fisk, by ladies of the Presbyterian Church at Goshen, N. Y.,	30
Rev. Ely Smith, by the ladies of Frankfort, Kentucky,	30
Rev. Dr. Stephen West, by ladies in Stockbridge,	30
Rev. Julius Steele, by ladies of the Congregation of East Bloomfield, N. Y.,	30
Rev. John Monteith, by the ladies of Detroit, Michigan Territory,	30
Rev. Horatio Waldo, by the Female Cent Society of Griswold, Conn.	30
Rev. Henry Wright, and Rev. Joel Mann, associate pastors of the Catholic Congregational Society of Bristol, R. I., by individuals of the Congregation,	60
Rev. Ephraim G. Swift, by the Female Cent Society of Stockbridge, Mass.,	30
Rev. Jonathan Parker, by young ladies of the South Parish in Portsmouth, N. H.,	30
Rev. Ephraim H. Newton, by the Female Cent Society of Marlborough, Vt.,	30
Rev. Cornelius C. Cuyler, by ladies of the Reformed Dutch Church in Poughkeepsie,	30
Rev. Benjamin Mortimer, by the Congregation of United Brethren, in the city of New-York,	30

224 *Resolutions of the Managers of the American B. Society.*

Rev. Joshua L. Wilson, by ladies of the 1st Presbyterian Church in Cincinnati, Ohio,	\$32
Rev. Asa Basset, by females of the 1st Society in Hebron, Conn.,	30
Rev. Isaac Galvin, by ladies of the Congregational Society of Butternuts, N. Y.,	30
Rev. Caleb Knight, by the Ladies' Mite Society in Franklin, N. Y.,	30
Rev. Daniel Smith, by the ladies of Stamford, Conn.,	30
Rev. Daniel Haskill, by the ladies of the 1st Calvinistic Society of Burlington, Vt.,	30
Rev. Thomas Snell, by the ladies of North Brookfield, Mass.,	30
Rev. Wm. M'Pheeters, by the students of Raleigh Academy, and the Euterpean Society of Raleigh, North Carolina,	30
Rev. Thomas H. Nelson, of Knoxville, Tennessee, by ———	30
Rev. Hutchins Taylor, by the Wilkesbarre Female B. S., on account,	20
	\$5028 58

At a late meeting of the Board of Managers of the American Bible Society, the following resolutions were passed:—

“Resolved that Auxiliary Societies and Members of this Society, upon their application for *New Testaments*, be supplied therewith from the Depository of the Society, in the same manner that they are supplied with *Bibles* upon similar applications.”

“Resolved that the Members of the American Bible Society be permitted to purchase Bibles and Testaments at the same prices as Auxiliary Societies; and that the Members of Auxiliary Societies be permitted to purchase Bibles and Testaments at the same prices as members of the American Bible Society.

TO AN UNKNOWN CORRESPONDENT.

We have received a note signed S..... W....., inclosing a “letter from a dear friend now no more.” Both the sentiments and the language of that letter are suitable for our miscellany. We will with pleasure give it a place in our next. It came too late for insertion in this Number.

THE CHRISTIAN HERALD.

VOL. V.]

Saturday, July 18, 1818.

[No. 8.]

FOR THE CHRISTIAN HERALD.

The account published in the last Number of the Christian Herald, of the state of the Indian Congregation at New-Fairfield, in Upper Canada, as given by the Rev. Christian Dencke, Missionary of the United Brethren, stationed at that place, is truly interesting. It shows that the chief object of his abode among them, as a Christian teacher, is answered. After the example of the Apostle Paul, he preaches "Jesus Christ and him Crucified," 1 Cor. ii. 2; and this gospel comes now unto them *generally*, it appears, as it did to the ancient Thessalonian church, "not in word only, but also in power, and in the Holy Ghost, and in much assurance," 1 Thess. i. 5. This will surely not be wondered at by any one who considers, that when Paul was called to preach the gospel among the heathen, he received the following remarkable commission from Jesus Christ, promising the very success that should attend his labours: "I send thee to the Gentiles, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me," Acts xxvi. 18:—that he afterwards attests; "my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power; that your faith should not stand in the wisdom of men, but in the power of God, 1 Cor. ii. 4, 5:—that he asserts generally "*the Gospel of Christ is the power of God unto salvation, to every one that believeth,*" Rom. i. 16: that our Lord, with particular reference to the preaching of the gospel in the manner he has directed it to be preached, Matt. xxviii. 19, 20, has given to all his servants the promise, "Lo, I am with you alway, even unto the end of the world," Matt. xxviii. 20:—and that he had previously declared, through the prophet Isaiah, "my word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it," Isaiah, lv. 11.

The number of Indians residing at New-Fairfield, who are Mr. Dencke's daily hearers, and conform to the rules and regulations by which they are constituted a Christian community, is at present one hundred and eighty. Besides these, there are many other Indians who have been, and still are, at times, instructed by the Missionaries there, but who generally reside elsewhere.

The Indians of that town are nearly all of the Delaware and Monsy tribes. Mr. Dencke has, with the greatest diligence, devoted himself to the learning of their language, the knowledge of which he has acquired *grammatically* and *critically*. After his first year's abode among them he could express himself with much fluency in it, on all ordinary subjects. But for many years past, they

have considered him a perfect master of their whole speech, and have willingly listened to his sermons to them, which were always delivered without the intervention of an interpreter. It will naturally be supposed, that the facility and correctness with which he is now able to address them tends much, under God, to endear him to them, and make his labours useful. He is now about forty-three years of age. *Mrs. Dencke*, who has lived about fourteen years among the Indians, speaks their language as readily as her husband, and is very useful among her sex, particularly by the instruction which she gives in the Indian school.

Mr. and Mrs. Dencke have, from apostolic principles merely, there is every reason to believe, (2 Cor. v. 13, 15,) endured many hardships and privations among their flock, particularly during the late war, when their town was burnt, and all their property was destroyed, or taken from them. They then also lost nearly all they had among the Indians, except the clothing which they wore at the time. But they at no time forsook their congregation; they assiduously continued their instructions to them at their encamping places in the forests; and availed themselves of all the means in their power, through their influence with benevolent Societies, to mitigate their sufferings, and to promote their temporal as well as spiritual comfort. It will easily be believed, that the faithfulness, and affectionate attention to the welfare of their congregation, which they were then, in the way of God's mysterious providence, particularly called upon to exercise, was calculated to impress even the most savage hearts with respect for them personally, as well as for the gospel which they preached to them. It appears, from a series of letters since received from Mr. Dencke, that these severe trials were preparatory to that general effusion of the Spirit upon his congregation, which they now so happily experience. Oh how favoured is such a Christian church, collected from among *savages*! How must the hearts of pious Missionaries rejoice, who "as labourers together with God," after many and severe trials, are privileged, as Mr. and Mrs. Dencke now are, to be witnesses of such distinguished grace and mercy, bestowed upon those who have been so long the objects of their tender parental care!

A particular providence of God ought also to be noticed, in the circumstance of our receiving this truly pleasing account from a portion of the Delaware tribes just at the present time, when the Managers of the American Bible Society are about sending to that nation of red brethren parts of the Holy Scriptures translated into their native language. It furnishes a very pertinent and happy answer to the questions which have been raised by some persons among us: Where are the Indians for whom it is worth the while going to the expense of translating the Bible into their barbarous dialects? Who will be able, or desirous, to read the Scriptures in the tongue of the Delawares? Delawares! Yes, God be praised, there are such Indians. Behold the Indian settlement at New Fairfield, County of Kent, Upper Canada. They have been prepared, by pre-

vicious instruction, to read and understand the Scriptures in their own language; and *Mr. Dencke, their Missionary for eighteen years past, assures us they will receive the gift of any part of the word of God, printed in their own tongue, with the warmest gratitude; and will make diligent use of it.* Besides these, many other Indians who have been taught by the Missionaries of the United Brethren, would, it is known, thankfully partake of this benefit; a part of whom reside, under the care of the Rev. Abraham Luckenbach, at Goshen, Tuscarawas County, Ohio. Ought we not also to indulge the hope, that, as Societies for the propagation of the Gospel among the heathen are increasing among other denominations, both in number, in means, and in the energy which they display—who have sent Missionaries too among the aborigines of this country, whose labours are blessed—there is ground to expect, that similar endeavours of the Managers of the American Bible Society, agreeably to their constitution, in behalf of the Indian tribes, will be more and more called for? But the views of the Managers on this head are fully explained in their own second annual report, which is now before the public.

It may be proper to add here, that “the history of the Mission of the United Brethren among the Indians in North America, in three parts, by Geo. H. Loskiel, translated from the German by “Chr. Ign. Latrobe;” is to be had at No. 104 Fulton-street.

BENJAMIN MORTIMER.

New-York, July, 1818.

From the Religious Remembrancer.

GOOD NEWS FROM NEW-ORLEANS.

In presenting to our readers the following extract of a letter from the Rev. E. Cornelius, it is with pleasure that we prefix the Christian tribute of Mr. Larned to this evangelical servant of God. This pleasing testimony of Mr. C's exertion to promote the Redeemer's cause is from Mr. Larned's communication to the 'Board of Missions of the General Assembly of the Presbyterian Church in the United States:—

“Rev. Elias Cornelius, acting under the authority of the Connecticut Missionary Society, had reached the city about three weeks before myself: And, conformably with a mutual understanding previous to leaving the Eastern States, had bent all his efforts towards effecting my permanent settlement. To say that his disinterested views and unwearied exertions have endeared him most strongly to my heart, would only express my individual feelings. For the rest, I will add, that if the Great Head of the church is opening for New-Orleans any prospect of moral or religious improvement, that improvement cannot fail, with those who appreciate Christian endeavour, and especially in the eye of Omniscience, to be associated with the name of Mr. Cornelius.

Extract of a Letter from the Rev. Elias Cornelius to the Editor of the Religious Intelligencer, dated New-Orleans, March 30, 1818.

MY DEAR SIR,—I have long intended to write to you, but the necessity for ministerial labour in this city has prevented me. I have never yet indeed seen a place in which a good man might not find work enough to perform. But in New-Orleans such a man will find a field of usefulness, more extensive, I believe, than any other in the United States of the same population. Its local situation, pre-eminently important in a commercial point of view, renders it equally so in its moral character; and more than this, I can say it is a field already white unto the harvest. The American part of the population are as ready to promote religious institutions as the same number of citizens on an average in any other city of the United States. This has been very clearly proved within two months past. A new congregation has been formed, and a subscription to the amount of 15,000 dollars already made for the erection of a church, the whole expense of which is estimated at thirty-five or forty thousand dollars. The Rev. Sylvester Larned, recently from the Theological Seminary at Princeton, and of whom I think it may be affirmed with truth, there is not a more worthy, a more able, or more eloquent young minister in the United States, has been invited to settle as pastor, with a salary of four thousand dollars annually. The invitation has been accepted; and I trust I am not extravagant in saying, that the fact deserves to be hailed as the signal for a great extension of religious influence, not only in this city, but in the adjoining region. It is certain, that the moral aspect of this region of our country is improving with wonderful rapidity; and when we reflect on the influence which Louisiana now has, and is destined to have to a much greater extent, from its accumulating and unrivalled wealth, it cannot but excite our gratitude to God, that he is also providing the instruments for its moral and religious improvement. There is a band of real Christians in New-Orleans; and very many, I assure you, who lend their influence and their property to the cause of religion and humanity with as much cheerfulness, and with more liberality than is usual in the northern states.

In regard to myself, I can say that I never laboured with more satisfaction, and with greater hope of usefulness, than I have the past winter in New-Orleans. The field is indeed wide, and the work to be done immense. But this I regard only as a motive to greater exertion.

E. CORNELIUS.

The following is an extract from the official communication of Mr. Larned, alluded to in the paragraph prefixed to the above letter:—

“After procuring from the Legislature an ‘Act of Incorporation for the First Presbyterian Church and Congregation in the city and parish of New-Orleans,’ a meeting of persons friendly to the object was called. From them I received an invitation to remain as their

Pastor, accompanied with the offer of a sufficient annual compensation, and a promise of erecting a place of worship without delay. With this invitation, predicated on such conditions, I signified my willingness to comply; and should I be permitted to visit New-York during the ensuing summer, I shall prepare it in the form of a call, and prosecute it accordingly before my Presbytery. A subscription has been circulated for purchasing a lot for building a church; and the present result is, that the Trustees have secured the first, at the price of \$10,000, and have a balance left of \$5000 to \$6000 for erecting the edifice. Every week, however, is augmenting the amount of this last sum. An estimate has been made of the probable expense of the whole undertaking—and, exclusive of the lot and steeple, it is supposed that \$30,000 will be necessary to complete a brick church, of the general dimensions of 90 feet by 60, more or less, and constructed, for the most part, on the plan of Dr. Mason's in the city of New-York. To such an object in this town, donations must necessarily prove inadequate; it is contemplated, therefore, to make up the final deficiency of funds by a loan from one of the banks, or from individuals, until a sale of the pews can effect a redemption of the money. Were it necessary that I should say, in many words, what the efforts in allusion will probably amount to, when they shall have ripened into some sober and certain results, I could only remark, that the prospect is at present highly encouraging. There are circumstances, however, which have a bearing on the subject by no means favourable—Among which I mention, in the first place, that any undertaking directed so decidedly as our own to the advancement of religion, cannot proceed so actively in a very low as in a flourishing state of general piety; in the second, that a large proportion of monied Americans here, are already enlisted in behalf of the Episcopal church; and in the third, that young men, and particularly young merchants, from whom the support of our contemplated establishment will be chiefly derived, have generally come to the city for temporary purposes, and on this account feel but a short-lived interest in its public institutions. But on the whole, I cherish a belief, reciprocated, I am confident, by the congregation as a Body, and by their Trustees, that the day has at last arrived, when a Second Protestant Church will lift its spire to Heaven! and shield our city, in something more than a natural sense, from judgments which it has too much reason to apprehend. For the present, I am accustomed to preach on every Sabbath morning at a commodious room fitted up by Mr. Paulding, a Baptist gentleman; in the evening, at the Episcopal, or as it is commonly styled here, the American Church. At the former of these places, also, I hold a regular lecture on Thursday evening; besides which, there is a prayer meeting on the morning of every Wednesday for our own sex, and of every Friday for females. As it becomes a part of my report to speak of the disposition exhibited towards the public exercises of worship, I am happy to state, that it has exceeded my most sanguine expectations. Mr. Paulding's

room, which seats about four hundred persons, is almost uniformly, and very often uncomfortably crowded; and during the afternoon's service in the Episcopal church, containing 1000 to 1100 seats, I have frequently seen persons compelled to leave the house for want of accommodations. And it is but justice to the American population, who, however little they are inclined to religion, claim a very considerable exemption from the immoralities chargeable on the city at large—it is but justice to say, that I have never witnessed more decorum of conduct, or more solemnity of attention, than I have found among them on every occasion of worship. From a determination which I long since formed, and to which I have rigidly adhered, of preaching the truth, without withholding, abridging, or embellishing the severest doctrines, I have experienced less difficulty than I expected. And I rejoice in an opportunity of saying, that four or five instances of serious inquiry have occurred, as if to prove, on the part of God, that it can never be necessary for the good of His Church, to halt between two opinions in the pulpit.

From the Religious Remembrancer.

MEETING AT DELHI.

In former numbers of the Remembrancer, we presented to our readers some account of an interesting meeting of Hindoos, at Delhi, to read the Sacred Scriptures; in addition to which we doubt not but the following letter from *Anund Messee* to the Rev. Mr. Fisher, and also the extract of Lieut. Macdonald's letter, will afford pleasure.

ANUND MESSEE'S LETTER.

Delhi, May 12, 1817.

"Oh! Father of my religion! reverend Sahib! may Anund Messee's respectful salutation reach your presence! The account of my proceedings is as follows:—

"With the blessing of God, I arrived among those people to whom your commands sent me; but did not meet with the whole of them, as they were principally scattered about in different directions, having returned to their respective occupations of trade, &c. But I succeeded in finding about twenty or thirty; and, in several of the villages in which these ~~for~~ resided I preached to them the word of the blessed Christ: and they, on hearing this word of Jesus, were filled with joy, as having found God. They all showed me great love, and exclaimed 'You must always stay with us, and dwell in our villages; teaching us the worship of Jesus; and we will learn.' I showed them Mr. Corrie's Translation of the Church Liturgy, which some of them copied; and they told me that after the rain, in the cold weather, they intended again to assemble at Delhi. I explained to them the nature of Sacrament and of Baptism: in answer to which they replied, 'We are willing to be baptized, but we will never take the Sacrament. To all the other customs of Christians we

are willing to conform, but not the Sacrament, because the Europeans eat cows' flesh; and this will never do for us.' To this I answered, 'This word is of God, and not of men: and when *he* makes your hearts to understand, then you will *properly* comprehend it.' They replied, 'If all our country will receive this Sacrament, then will we.' I then observed, 'The time is at hand when all the countries will receive this word!' They replied, 'True!'

"I am rejoiced to learn that Mr. Henry and Mr. John are coming to Delhi. May my respectful salutations reach your presence! If you come to Delhi you will see these people."

A letter to the Secretary of the Society is just arrived from Mr. Thomason, dated Calcutta, July 19, 1817, inclosing an extract of a letter from Lieutenant Macdonald, dated Delhi, June 20, written in answer to Mr. Thomason's inquiries respecting these people.

This extract follows:

"I have conversed with Anund Messee on the subject of the interesting meeting in the Tope, near Delhi. At this season of the year you must be aware that it must be next to an impracticability for me to travel to the respective villages of these people for the purpose of making such investigation as would enable me to speak decisively on the subject. Without such a personal inquiry you will be further aware how utterly incompetent I must be to judge what progress they have made in the knowledge and understanding of the Word of God.

"Several of these people came to Delhi in the course of last month, for the purpose of laying a complaint before the Resident respecting some acts of oppression under which they had been suffering. Anund Messee brought them to us. Lieutenant Tompkins and I conversed with them; but their minds were so full of grievances, that at first they could speak of nothing else. We discovered however, after some more conversation, that they were eagerly desirous of instruction, and had already heard some tidings of good. This was the impression left on my mind by their visit. I regret that I omitted to make any memoranda of the exact particulars of our conversation; but such as above said was the impression left on my mind, viz. that they had seen and had heard the Gospel, and are willing to receive further instruction.

"Every inquiry shall be made. Mr. Fisher will accompany us on a tour which we purpose to make to the different villages, about the termination of the rains: meanwhile I will endeavour to prevail on some of the people to visit Delhi, and will acquaint you with the result."

OTAHEITE.

Extract of a Letter from Mr. Bicknell, Eimeo, dated 12th August, 1816, to the Rev. Mr. Weston, Sherbourne.

DEAR SIR,—Bless God with us, because he hath done great things for the people among whom we labour. At length superstition and

idolatry are done away, and the Areoi Society is also at an end. Their gods are burnt in the fire, and their children are saved from death. You know that where the Gospel comes with power, it always works a change for the better in man.

" Blessings abound where'er he reigns,
" And all the sons of want are blest."

I have lately been twice round this island, preaching the Gospel, and have just returned from a preaching tour round Taheite. There are about 700 people on this island who have embraced the Gospel, beside about 500 who are with us. In every district they have built a place of worship, in which they have prayer thrice every sabbath-day, and once every Wednesday. Almost every house has family worship daily, and most of the people retire for private worship (in the bushes) twice and some three times a-day.

At Taheite there are about 3000 who have turned from idols, and who now call Jehovah their God. They have built about 50 places of worship, in which they pray as they do here. They teach each other to read and write, and they learn very quickly. Many teach others the catechism. The king writes better than any of us.

At Huaheine, Raiatea, and Borabora, we believe there are nearly 4000 people who embrace the Christian religion, although they have no instruction at present, except by the books which we send them. They are frequently sending messages to us, requesting us to come and teach them.

[We are indebted to a worthy member of the Society of United Brethren for the following remarkable account of the work of the Holy Spirit in the heart of a Mahomedan Nobleman.]

Extracted from the Memoirs of the late Brother Winiger, who with several other Missionary Brethren, resided, about 20 years ago, a considerable length of time in Egypt.

One day, for recreation's sake, we entered (Brother Winiger writes) a large and beautiful garden, situated on the river Nile. The proprietor of it, an Aga, richly attired, saluted us in a very friendly manner, and inquired whether all of us were Brethren, and of one and the same religion? Being answered in the affirmative, he turned towards me and said: "Why dost thou wear a beard, and thy brethren wear none? Surely thou art a priest." He would not give credit to my assertion, when told I did so merely for convenience sake, but reiterated, "Thou art a priest; do not detain my soul! I have prayed to God Almighty that He would suffer me to become acquainted with a man who could tell me what I must do to be saved; and God has given me *this* answer—that a man would one day enter my garden, and he would tell me what I should do. Thou art the man; I'm sure of it; so now only speak out thy mind freely!"

I replied that it was out of my power to tell him, a Mahomedan, what he must do to be saved; he might consult the clergy of his religion on this head. He rejoined, "I am thoroughly convinced that myself, as well as all the followers of Mahomet are not walking in the right way. There must be a something else whereby we are saved, and thou must tell me in what that consists." He added, "I am well aware, that our conversation will be death to us if the news of it transpire; however, do not fear, thou art dealing with an honest man—the secret shall not escape my lips!" While he spoke this he was so much affected that myself was also sensibly moved by it.

"Well then," said I, "I will tell thee what a *Christian* must do to be saved."

He now conducted me under the shade of a fig-tree, saying, "Come, thou man of God; here, where I have prayed to God so often, thou shalt tell me what I shall do!"

During silent aspirations to my Saviour for his aiding grace, I gave this ignorant man a concise account of Scripture history till to the crucifixion and ascension of our Lord. He listened with profound attention, and on being informed that Jesus had re-ascended up to heaven before the eyes of his disciples, he raised his hands towards heaven, exclaiming, "O Jesus, thou who sittest at the right hand of God, have mercy on me! be *my* Saviour also!" Several times he repeated this prayer, with eyes overflowing with tears; and the Saviour of sinners deigned to grant unto this sinner, crying for mercy, a lively sensation of his peace, and a saving view of his atonement for lost human creatures. Repeatedly did he exclaim, with heartfelt emotion, "Yea, Lord Jesus, I behold thee with thy wounds; now I am permitted to call thee *my* Saviour too!" During this interview myself was also pervaded by a happy sensation of the gracious presence of Jesus.

Next morning, before daybreak, this Turkish gentleman appeared with a numerous retinue at the door of our house, which at the first greatly disconcerted us. I ran up to him, inquiring "What art thou about, to fetch so many people along with thee?" He replied, "These are my *mamelukes*, (or slaves.) They are ignorant of the matter, and have received orders to await my return in the street. I could endure it no longer without seeing thee and thy brethren, and have not slept a wink all last night for joy." We had a very agreeable conversation with him, and conjointly returned our grateful acknowledgments to the Lord for the mercy he had shown unto him.

As long as we abode in Egypt this Turk remained faithful to the Lord."

CONVERTED MONGOLIANS.

From the London Missionary Chronicle of May last.

The Rev. Isaac Jacob Schmidt, of the Church of the United Brethren, and Treasurer of the Bible Society at Petersburg, has

transmitted to the Elders' Conference of the Unity a very remarkable account of the manner in which the study of the gospel of St. Matthew was, under the Divine blessing, made the means of conversion to two Saisangs (nobles or princes) of the Mongolians. The account is as follows :

" Having finished printing the first edition of the gospel according to St. Matthew in the Calmuc language, copies of it were sent to Siberia, to the civil governor of Irkutsk, Nicolai I. Treskin, a counsellor of state to his Imperial Majesty, which he most judiciously directed to be distributed among the Selenginskish Mongols and the Chorinian Burats.

As the above mentioned governor, on distributing the translated Gospel, had required an opinion of the Princes of these people respecting it, they took all possible pains to understand its contents ; which proved a very difficult task, as the Calmucs have a new, improved, and much more distinct manner of writing, invented by Arran Dschimba Chutuktu, but formed after the pattern of the Mongol letters ; whereas the other Mongol tribes have retained the ancient characters, which have also been the original of the Mandshurish letters.

The commission to decypher the Gospel was now given to two Saisangs of the Chorinian Burats ; who so diligently applied themselves to the work, that they were soon enabled generally to explain its contents to their superiors. This excited so much curiosity, that the Head Lama of the mongols, and the prince of the Chorinian Burats, each among his own people, of their own accord, made a collection amounting to upwards of 11,000 rubles, (550*l.*) which they placed at the disposal of our Bible Society, on condition that the Gospel of St. Matthew, and, if possible, other books of the New-Testament, might be translated into their language, and printed in their characters.

This gave occasion to several conferences, to consider how their wish might be complied with ; and, at length, the matter being referred to a sub-committee, of which I was appointed a member, I proposed to send for one or two learned Mongols or Burats, to undertake the work ; which being unanimously approved, Prince Galitzin sent a requisition to this effect to the civil governor at Irkutsk.

The choice of the Chiefs of the Horde fell upon the two Saisangs who had been already employed. The elder is called Saisang Nomtu, chief of the tribe of Chuwahshay, of about 3000 males ; and the younger, Saisang Badma, chief of the Charnagay tribe, having above 3000 malës.

The two Saisangs soon set out from the Chinese frontier for St. Petersburg, and arrived here in the beginning of December, 1817. Passing through Moscow, they had the honour to be presented to the emperor, who encouraged them, in the most condescending terms, to proceed in the work. Here the Bible Society furnished them with a suitable lodging ; and the care of them was committed

to me. They likewise brought recommendatory letters from the upper chiefs to me, expressing the great and anxious concern which they felt for the welfare of the two Saisangs; and declaring that they were the best and most sensible men among their people.

Having regulated their affairs in their new station, they commenced their labours with unbounded zeal. Before they began their translation they formed extracts of parts of different chapters, the meaning and spirit of which they could not understand. These they brought to me, and begged for an interpretation, which I gave them in the best possible manner I was able to do.

Here appeared the work of the Spirit of God, by the power of the gospel. They listened with silent attention: their countenances became serious: they gave no particular signs of approbation; but said, in a solemn tone, full of gentle emotion, that they now understood it. They visited me twice or thrice a week, always bringing their work with them; and at each visit I perceived their progress, not only in the knowledge, but also in the personal application of the gospel. The work of the Spirit of God in the hearts of these men having originated altogether with Himself, I left the whole entirely to Him, without intermeddling in the least.

I noticed with delight their growth in the grace and knowledge of Jesus Christ; contenting myself with explaining such passages of scripture as they could not understand, and giving my advice only when it was asked for. They were more especially pleased with those passages in which our Saviour declares his readiness to receive sinners, inviting the weary and heavy laden to come unto Him, and promising to give them rest. They were also forcibly struck by His parables; among others, by that of the householder who hired labourers into his vineyard, giving to those who came in the evening the same wages as those received whom he hired in the morning; which they regarded as having a special reference to themselves and their nation. The promise of Jesus, that before the end of the world, the Gospel shall be preached, *for a testimony unto all nations*, made a deep impression upon them. Some time ago they related, without any suggestion on my part, that whenever they prayed to their gods, as they have been accustomed to do, they felt very great uneasiness, as if they were committing sin. Another time they spoke as follows:—"We have been zealous followers of the doctrines of Shakhshamuni, and have studied the books containing them attentively; but the more we studied the more obscure they appeared to us, and our hearts remained empty. But in perusing the doctrines of Jesus we observed the reverse: for the more we meditate on his words, the more intelligible they become; and, at length, it appears as if Jesus himself were talking with us." Many speeches of this kind, all bearing testimony to that life among the dead, of which our Saviour speaks, John v. 25, occurred during my conversation with these men. It would be taking up too much time to enumerate them all.

I had frequently remarked that there seemed to be something upon their minds which they were on the point of disclosing; but

that they always suddenly checked themselves, and entered upon other subjects. A short time ago they brought me their translation of the 21st, 22d, and 23d chapters of St. Matthew. After we had completed the revision and correction of these chapters, they were, contrary to custom, quite silent; for, in general, they had various questions to propose, and required many explanations. At length I broke silence, by saying: "Well my friends, what have you to say to me to-day?" Upon this, the elder of the two, after an evident conflict with himself expressed himself thus: "We have lived in ignorance, and have been led by blind guides. We have followed the precepts of Shakdshamuni (the Fo of the Chinese) without finding rest. By God's mercy we have been chosen to translate the gospel of his Son into our language; and, for this end, have been brought into connexion with you. You have illustrated the things unintelligible to our darkened minds, in a direct and satisfactory manner. We acknowledge Christ Jesus to be our God and Saviour, and are determined to know none other; we have, therefore, made a resolution to leave our former superstitions, and to adopt the Christian faith.—What advice would you give us?" The young Saisang confirmed all the elder had said, as expressing his own sentiments.

This address was quite unexpected to me. I answered, that I certainly approved their determination, considering it as wrought in them by the Holy Spirit through the Gospel, and as demonstrating the power of that gospel: but I asked them if they had duly reflected on what was required of a disciple of Jesus; that Christ does not promise his followers earthly happiness and honours, but rather reproach among men; and that he calls those blessed, who, for his sake, willingly and gladly submit to unmerited reproach. I reminded them, further, that this step would cause great sensation among their friends, and perhaps give much offence: I begged them, therefore, to examine themselves, as in the presence of Jesus, whether they were free from every thing that might prevent their becoming his entire property; for that He, who, in order to redeem fallen man, in mercy offered himself as a sacrifice once forever, and who thereby purchased us unto himself by his bitter sufferings, blood-shedding, and death, could not accept a heart devoted half to him, and half to sin and the world. The worst of all would be; if, after having become members of Christ's family by baptism, they should again choose to return to the old way; either on account of persecution and affliction, or out of levity and indifference.

They replied, that they had well considered these things; and that the words of Jesus himself, on this subject, had caused them no small anxiety and struggle. They mentioned, particularly, the parable of the sower, and the different kinds of ground upon which the seed fell; also the words of Jesus, Matt. x. 37, 38; likewise our Saviour's address to the youth, who would first go and bury his father—*Let the dead bury their dead*: further, what he says of himself—*The foxes have holes, the birds of the air have nests, &c.* But

they declared that it was their firm determination to be followers of Jesus, and to share in his reproach, if that were their lot ; though they, at the same time, did not deny their wish that such trials might not befall them too soon, on account of their weakness in the faith. They said, the esteem in which they were held by their friends, and their influence, were considerable ; and that it was their sincere desire, that many of their nation, being convinced, like themselves, of the truth of the gospel, might turn to Jesus ; that they did not intend, as yet, to inform their friends of the change that had taken place with them ; in order to prevent, as much as possible, all mistakes and prejudices during their absence ; for that their nation imagined that, as soon as they became Christians, they must become Russians : (of which both they and the Calmucs have great horror :) that this idea was dreadful even to THEM, personally ; for they did not wish to forfeit their nationality. They therefore hoped that the emperor would grant to them, and to all who might be converted, liberty as to their manner of life, so far as is consistent with the precepts of the gospel ; and, more especially, that faithful teachers might be sent to their nation, to point out to them the truth, and to guide them in the way of salvation.

I approved their plan ; but begged them to be quite passive, and take no steps on their part, but merely to state their ideas candidly to me, knowing that I loved them, and would therefore willingly do all in my power to serve them. As to the teachers whom they wished to have employed among their nation, measures would be taken to procure them ; but that they should not forget to apply, in all their concerns, to Him, who loved them far more than men could love them ; who had begun the good work in them, and would complete it, if they only obeyed his voice in all things ; and who would find means to remove all external difficulties, if it were his will.

After this, I had two or three conversations with them, in which we spoke on several of the principal points of the Christian faith. These conversations gave them great pleasure : but they inquired, why I had not told them all this sooner. I answered : " You are, as yet but babes in Christ ; and, with such, the pure milk of the gospel agrees best : as you grow in grace you will be able to bear strong meat, and will also receive it. But always recollect our Saviour's significant words—*Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven.* All of us, without exception, have frequent occasion to become as little children again ; if we neglect doing this, we may indeed become learned divines ; but we lose the spirit of the Bible, which reveals unto us our insufficiency and defects, and directs us to Jesus. You would thus be in danger of becoming such men as you have found the Pharisees and Scribes of old to have been, and now know a great number of your own Lamas to be in your own country.

Before I conclude, I will add a few words concerning their translation of the Gospel according to St. Matthew, in the Mongol language.

According to my insight and knowledge of the language, their translation is the best that can be procured. No European could have executed it so well; nor will any one be able to do it for a long time to come. These persons are not only most profound scholars in their vernacular and learned dialects, insomuch that they could explain the meaning of many words and phrases to me in a way in which I have sought for in vain among the Calmucs; but they are well versed in the language of Thibet, and can read the Thibetan characters with as much ease as the Mongolian. They immediately understood me when I spoke Calmuc with them; but, in the beginning, I found a difficulty in comprehending their meaning, partly on account of the great difference of dialect, and partly because they introduce so many guttural sounds in accented syllables.

I conclude my report with a fervent wish that this nation, and especially these two awakened Saisangs, may be an object of the serious deliberations of the Elders' Conference of the Unity, as well as of the prayers of all my brethren and sisters to whom the extension of the Redeemer's kingdom is precious. The harvest in the immense regions of the Russian Empire is truly great, but few, very few are the labourers. Surely the fervor which fills my soul, while I am writing this, will likewise inspire those who read the report.

I. J. SCHMIDT.

St. Petersburg, March 7, 1818.

MISSION AT MADRAS.

From the Missionary Chronicle, May, 1818.

Extract from the Journal of Mr. Knill, Madras, August 21, 1817.

This day a learned and interesting Brahmin called upon me. He converses fluently in four languages. Our conversation was on religion. I followed him, but he took shelter in all the old subterfuges of his forefathers. I found I could not do any thing with him. I felt very much for him. We drew closer together, our discourse was applicatory—we approached the dying bed, and stood on the threshold of eternity. I told him my views of myself as a sinner, and on whom my hopes were built for eternity—the tear started in my eye—he perceived it, his eye rolled, his lip quivered. I kept up the application. He shook: I said, What will become of your precious soul! O Sir, your soul, your precious soul! You have no atonement, you know nothing of a satisfaction suited to the character of Him whom we have offended. Jesus Christ alone can make atonement. He has made it, and obtained eternal redemption for all that believe. O friend! think of this, I beseech you. His countenance was altered. I was astonished and delighted, yet knew no further. A gentleman entered, and our conversation ceased. I left him, but pray that God may never leave him. He is a most interesting man. My heart

glowed even to rapture while I told him of Jesus Christ my Lord, and I should not regret coming to India, if it had been only to tell this man of Him whose blood cleanseth from all sin.

From the Boston Recorder.

MAINE MISSIONARY SOCIETY.

The annual meeting of this Society was holden June 24, in New-Gloucester.

The report gave a very interesting view of the operations of the society the last year. It was highly gratifying to the society as well as to the spectators, to hear from the missionaries themselves, accounts of the success of their labours in different places. At Bethel a very considerable revival crowned the ministry of Mr. Hilliard, who was employed as a missionary for some time in that place.

The receipts the present year amount to about \$1700 exclusive of considerable sums expected from the towns on the Penobscot river, which were not represented on account of distance. Capt. Ladd, of Minot, gave, himself, \$30, and Mr. R. Cobb, of Portland, \$50. While the members of the Society were happy in hearing of the success of their missionaries, they could not but be deeply affected with the cries of numerous fellow Christians, scattered through the wilderness, who are hungry and thirsty, and cannot be supplied. The Society, which at its commencement, was like a little stream, scarcely perceived, winding its course through the forest, has now become a powerful river. But the operations of this Society increase the applications for aid. Those who taste of her waters desire to drink again, and, like the woman of Samaria, bring others with them.

The officers of this Society for the ensuing year are the following:—Rev. Kiah Bailey, *President*—Rev. Eliphalet Gillet, *Cor. Secretary*—Rev. David Thurston, *Rec. Secretary*—Hon. Ammi R. Mitchell, *Treasurer*.

The missionaries will this year be instructed to establish Sabbath Schools wherever they labour, and to encourage stated meetings on the Sabbath, and the reading of suitable sermons when they are gone.

SUNDAY SCHOOL ANECDOTES.

A few days since, a young man, about 19 years of age, called at the British Consul's office, in New-York, and made himself known as one, whom, but a few years before, the Consul had taken into his own Sunday School, in the North of Ireland, as a poor, little, helpless, wretched outcast. No nuptial tie had consecrated the birth of this child of misery, baptized in tears.—No father owned him for a son. But the Sunday School was to him as a father, and a mother, and a sister, and a brother. The precepts of religion and

morality which he learned there have stricken deep root into his heart, have blossomed in beauty, and are now ripening into an abundance of fruit. He poured into the Consul's lap more than a hundred dollars, the little earnings of his bodily toil in this land of liberty, this asylum of affliction, to be remitted to his destitute mother, the forlorn daughter of shame and sorrow."

*Extract of a letter from the Rev. Justin Parsons, dated Pittsfield,
June 20, 1818.*

"I have opened six Sabbath Schools, (viz.) one in Pittsfield, two in Stockbridge, two in Bridgewater, and one in Hancock. In the whole there are about 500 scholars. In Pittsfield, where it was first set up, it begins to have some serious effects. The following anecdote may serve to illustrate the happy effect of these schools on the minds of children. Two little boys came to a blacksmith's shop to get work done; while the smith was doing the work he noticed the boys engaged in conversation the outside of the shop; he listened and found they were conversing on the deity of the Saviour. One says, Mr. — says, Jesus Christ is not God, only a creature." The other replied, "the Bible says he is God." (then run over the texts he had learned at the Sabbath School) now says he, "*which shall we believe, Mr. —, or God?*"

Monthly Extracts from the correspondence of the British and Foreign Bible Society, for April, 1818.

FROM CHARLES STOKES DUDLEY, Esq.

Haddenham, near Thame, January 31, 1818.

SINCE my last of the 3d instant I have been engaged in forwarding the design of the Society in Lancashire, Warwickshire, Northamptonshire, Oxfordshire, and Buckinghamshire. I have had ample cause for humble gratitude to Him whose blessing has manifestly descended on the work.

It will afford the Committee pleasure, to learn that the interest excited in the important district of Liverpool and its vicinity, has extended to Manchester, Warrington, Chester, and other places, wherein measures are already adopting for the establishment of similar Institutions.

The Committee of the Liverpool Auxiliary Bible Society has been sub-divided into eight District Committees; one of which, composed of gentlemen connected with shipping, was specifically attached to the *Marine* Department. The deficiency of means for supplying sailors, resorting to the *second* port in the empire, with the Holy Scripture, had strongly attracted my attention; and it became an immediate subject of care, on the organization of the

Committee. In furtherance of this object, a general meeting of ship owners, captains, and sailors, was held in the noble Marine School, on the 13th instant, James Cropper, Esq. in the chair; which was highly interesting, and rendered still more so by the unexpected address of a *blind* sailor, who, in a touching manner, declared, that "no one was more suitable to second a motion for supplying seamen with Bibles, than a sailor who had been mercifully brought to a knowledge of the Bible, by the loss of sight!"

On the 20th I attended the public establishment of the *Northampton Ladies' Association*, in the County Hall, which was crowded to excess: Lady Althorpe has accepted the office of Patroness, and Lady Euston that of President, of this Association: and I anticipate the formation of several new Societies in that County.

On the 23d I attended two most interesting meetings at *Worton*, when a regular Female Association was established. The Committee will better appreciate this comparatively humble Society, when I say, that it embraces *fifty-six* villages within a circle of fifty miles, of which Worton is the centre. The zeal, cordiality, and christian animation with which the *peasantry* enter into the cause is truly delightful. A venerable old man, whose head was white with age, as he grasped my hand, exclaimed: "We have sent you 50*l.*, Sir, to buy Bibles for those poor foreign creatures; but we hope to do a great deal more this year. We have had *two thousand* Bibles and Testaments ourselves, and now we must think more about those poor folks abroad, whose souls are of as much consequence as ours." And *what* is it that has excited this fine, this generous, this British, this *Christian* spirit throughout the country? The simple, single, but majestic design to place the Sacred Volume of inspired truth in *every* hand.

On the 24th I met, by special invitation, the Committee of the *Oxford Ladies' Association*. The Countess of Jersey has become Patroness, and Lady Lock, Treasurer of the Association, which is proceeding with consummate prudence and vigilance. They have already about 1100 subscribers, and collected nearly 50*l.* in the first month.

Proceeding into Buckinghamshire, on the 27th instant, I attended the first public distribution of Bibles and Testaments, by the *Aylesbury Ladies' Association*, of which the Countess Nugent is Patroness, and Lady Mackintosh President. The meeting was held in the great County Hall, which was completely filled. This Association is proceeding most prosperously.

On taking a survey of the Auxiliary, *two* Branch Societies, and *eight* Ladies' Associations, which now ornament the Vale of Aylesbury, I rejoice to behold all flourishing, proceeding with regular and harmonious order, and productive of the happiest effect.

Extract from a Speech of the Right Reverend Johann Wingård, D. D. Bishop of Gothenburg, delivered at the Annual Meeting of the Gothenburg Bible Society, March 31, 1817.

ANOTHER year has elapsed since we last assembled at this place for the delightful and edifying object of concerting the most effectual measures for the diffusion of the Holy Word of God. Important indeed have been the events of that year, as well in the world at large, as in God's kingdom upon earth. If the better informed part of mankind previously languished under those shackles of tyranny which affected all their proceedings, the perturbation of mind, the agitation, when the fetters were burst asunder, were not less keenly felt. The conflict of opinions is not easily composed; and the wounds of society take a long time to heal. A want of the chief necessities of life raised also mournful complaints in most parishes; but "the Lord is good, a strong hold in the day of trouble." May he be our strength, and our support, and our refuge!

That God who can subject all things to his mighty power has wrought various remarkable changes. Heathens renounce their idols, and pay adoration to the living God. Jews bend their knees before the cross; Christians return from the error of their ways to their Father's house, which, like the prodigal son, they had forsaken. Although the enemy is, no doubt, active in sowing the tares of discord, deceit, and hypocrisy, still we must admit, that in general, a purer seed is sown in the fields of the church of God. The bright rays of truth have long since dispelled the gloom of superstition: and although in the conflict between truth and unbelief, the success has varied, yet, He who is both the "Counsellor," and the "Mighty God," continues his victorious career; and the weapon in his hand is, "the sword of the Spirit," which is, "the word of God."

In all parts of the earth, the most active exertions are carried on for making known the counsel of God for our salvation. Even within the sphere assigned to us, the distribution of the Holy Scriptures has been greater than at any other period. But "let him that glorieth, glory in the Lord."—For, "He is worthy to receive the praise, and the power, and the glory."

The duties more particularly incumbent on us, are, first, to encourage and uphold a spirit of charity, so essentially necessary for supplying the means of attaining our praise-worthy end: secondly, to exercise judgment and discrimination in selecting the objects; and lastly, to maintain a well regulated zeal in husbanding and apportioning the funds which the hand of benevolence confides to our charge for this excellent purpose. But in *this* cause, which is in a peculiar manner the cause of God and our neighbour, it might be assumed, that the admonition of a mortal is superfluous.—Yet, who would not avail himself of the opportunity of acting his part, even though it be superfluous, who feels, that this will probably be the last he shall ever be indulged with? I am become old, and

satiated with living; I am full of days, and upon the verge of my 80th year, and soon will my now faltering voice be lost in the silence of the grave. My calling has been a preacher's work; and, although my age has precluded me from the active labours of that holy office, yet the Lord, in his mercy, has for some years past permitted me, as on this occasion, to pay my tribute of regard to a beloved assembly of friends. This too, it is likely, the infirmities of age will no longer admit of. I therefore take my leave of you, with this heart-felt wish, that you may cling with all your love to the word of God, give it your most serious consideration, and follow its dictates as his obedient children; and that, through your charity, it may be plentifully distributed among your brethren and sisters in Christendom. O may you, and, through you, a multitude, guided by his divine doctrine, become wise unto salvation. Amen.

From the Monthly Paper containing the Business of the Committee of the Russian Bible Society, at their Meeting, December 20, 1817.

THE desire after the reading of the word of God is increasing day by day. Poor people are incessant in supplicating us to let them have the Bible gratuitously; and when they have received a copy, are unable to express sufficiently the high sense they entertain of its value, and their gratitude for the gift. A Bailiff at Ranenburg, writes, "I am now completely happy, and enjoy the hours of leisure from business in the circle of my family, by partaking of the delightful food which the reading of the word of God affords me. May the merciful God grant, that this seed may spring up in me, and my children, and bring forth heavenly fruit."

A peasant in the government of Saratoff, writes, among other matters, as follows:—"The gift of the Bible is to me an invaluable treasure, and my soul quenches its thirst from the fountain of eternal life just as the parched earth is refreshed by the rain from heaven.

The correspondent of the Society in their branch at Keiff, in a letter full of joyous feelings at hearing of the progress of the Russian Bible Society, expresses himself in the following terms: "What pleasure must it afford to that pious Association, to behold well organized Societies spreading over continents and islands, among cultivated nations in populous districts, and among wandering tribes; in countries near to us, on which the light of the Gospel has long shone; and in the most remote ones, which have not yet beheld a single ray of that light; among men whose minds are cultivated by science, as well as those who have not had an opportunity of obtaining such knowledge for the improvement of their intellectual faculties! What joy must they not feel on observing, that among these various classes the word of God is dwelling rich-

ly—that evangelical doctrine begins powerfully to impress the mind—that the law of the Most Holy converts the soul ;—and that the will of our Heavenly Father is the rule of our life, thoughts, and actions ! The blessing of God is, in truth, conveying saving health unto all nations. Thus the inspired prophet of old, foreseeing the establishment of the kingdom of Christ, exclaimed, “The Lord hath made bare his holy arm in the eyes of all nations, and all the ends of the earth shall see the salvation of our Lord !”

“As the root of the Bible Society is holy, its branches will be holy also. This pleasing prospect excites in our minds the hope, that, with the assistance of the grace of God, every father of a family, firmly grounded in faith and love for the word of God, will soon be able, surrounded by his children, who wait for his edifying lessons, to begin them by saying ; “Come, ye children, hearken unto me, I will teach you the fear of the Lord.’ May the Lord soon grant the accomplishment of this hope to the heathen, who, wandering in the darkness of ignorance, have not yet come to a knowledge of the truth, nor listened to his gracious voice !”

From the Report of the Proceedings of the Rendsburg Bible Society, to the end of January, 1818.

The Rendsburg Bible Society, organized on the 1st of March, 1816, still pursue their course without interruption ; and are bound gratefully to acknowledge, that the Lord has blessed their feeble endeavours with success. They have great reason to deplore the loss of a noble Patroness, the Countess Julia of Reventlow at Emkendorf ; who, at the close of the year 1816 terminated a life full of suffering, but wholly dedicated to the promulgation of true Christianity. Although this now glorified saint groaned for many years under the burthen of disease, and had to struggle with unutterable bodily pain, her spirit was active to the last moment of her existence, and her thoughts were constantly fixed on the one thing needful. Her capacious mind entered with wonderful activity into the great cause of the diffusion of the word of God, and promoted, even from a sick bed, by her example, and unabated energy, the diffusion of the Holy Scriptures to such a degree, that she has erected a lasting monument to herself in the hearts of all who are friends to the divine word, and has brought forth fruit which will remain. However great this loss is to the Rendsburg Bible Society, it would be an act of injustice, were they not gratefully to acknowledge, that, during the last year, many warm friends of the Bible cause were found ready to co-operate in its furtherance, by donations or annual subscriptions. Some small associations have taken place in Jevenstedt, and Flasmoor, and the clergy in several

parishes have united with the school-masters to investigate the actual deficiency of Bibles, and to supply those who might be desirous of possessing them.

From the Rev. W. A. Voppel, Counsellor of Consistory, to the Reverend Dr. Schwabe.

Eisenach, January 27, 1818.

The assembly which met in the Town Hall, for the purpose of establishing the Eisenach Bible Society, was very respectable and numerous. The chief men of the town and the neighbourhood attended. Our General Superintendent addressed the meeting, explaining the nature and importance of the object, and warming their hearts in its behalf; after this I reported what had already been done, directed the attention of the audience to the great want of the Scriptures in our country, and encouraged them to sign their names as subscribers and benefactors to the Society. This was immediately done, and not one of the persons assembled declined. The Honourable Privy Counsellor, Von Goechhausen, was chosen President, a nobleman of much zeal for the good cause; but, as his great age begins to weigh heavy on him, our worthy, vigorous, and very active General Superintendent was attached to him as Vice-President. All the members of the Committee are not only men of great respectability, but also animated by an ardent zeal for the important object. Thus, at length, the work has been brought about, which for years I have been labouring to accomplish. The day of the establishment of our Bible Society proved a great comfort to my mind; I know the importance of it to my country, as I am acquainted with the spiritual wants of the people, *and their desire after the word of God*. Very many among us are destitute of this precious book. A few weeks ago I inquired in our school, and there were 60 children whose parents had no Bible in their possession, much as they want it for their instruction. I am daily applied to, both personally and by letter, for copies of the Scriptures. The blessing of the Lord evidently rests upon the money you intrusted to me; I am continually receiving some addition to it from one quarter or another: thus, for instance, our funds were increased by the produce of a discourse which I delivered on the occasion of the bringing in of the first fruits of the harvest, which enabled me not only to distribute a number of Bibles, to children and adults, both in the town and in the country, partly gratuitously, partly at a very low rate, but also to present the grown up children of the working School of the Ladies' Association with a Bible each, on the day of the Jubilee of the Reformation, and to make a donation of a number of Bibles to a newly established Free School for the poor.

From a Correspondent in a Catholic Town in Germany.

February 6, 1818.

Last month we had to cope with a fresh class of applicants for New Testaments; namely, the soldiers, who were eagerly demanding copies, which, they said, they had such excellent opportunity of reading in their leisure hours in the barracks. No less than 200 applied in the course of two days. We had at that time no stock of bound copies, and yet were much concerned lest delay should cool their zeal, when, at the very instant, there arrived from Professor Von Ess, several packages, containing 150 bound copies of his New Testament, for which we had not previously made any particular request.

We likewise have profited by opposition. From every quarter applications are making for Bibles. People are desirous to know what may be contained in the *forbidden Book*, and many are made acquainted with it through their curiosity. The Jews likewise request copies, and we have dispersed to them upwards of fifteen. A Rabbi, whose attention I directed to the sermon on the Mount, causing him to observe the greater purity of the moral precepts contained in it, in comparison with the letter of the Old Testament, ran joyfully away, holding his finger upon the chapter, full of zeal to communicate this discovery to his disciples. May the Lord bless the scattered seed.

From a Correspondent on the Borders of Switzerland.

January 25, 1818.

SEVERAL young Catholic clergymen are zealously engaged in the distribution of the New Testament. One of them could not rest till every family in his parish was provided with a New Testament; part of the number he paid for out of his own purse.

From the Reverend William Milne.

Malacca, December 27, 1816.

HAVING obtained permission to open a weekly lecture for the benefit of the Chinese, in the Temple of Ta-peh Kung, the place is sometimes full; and it would, I think, be gratifying to the members of the Bible Society to see half a dozen New Testaments taken out, and opened in this idol's temple by the heathen, in order to search for the text, or to look over the passage explained. This is usually the case. There are some who had received the Chinese Testaments two years ago. They bring them from their houses, and carry them back when the service is over. How great a blessing will the Bible Society prove to the world! How important its assistance to Missionaries!

The Epistle from the Yearly Meeting, held in London, by adjournments, from the 21st of the fifth Month, to the 30th of the same, inclusive, 1817. To the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland, and elsewhere.

DEAR FRIENDS,

The love of our Heavenly Father has prevailed in this our annual assembly. It has united us in the fellowship of the Gospel, and has extended to our dear absent brethren. Under this influence, our confidence has been renewed, that the foundation upon which the righteous in all ages have built their faith and their hope, is for ever immutable. Notwithstanding our own infirmities, and the discouragements which surround us, we have felt the consoling persuasion that the Lord is still mindful of us. He who hath blessed us and our forefathers with many tokens of his Divine regard, is yet waiting to show himself gracious; and by the Spirit of his Son is calling us to purity of heart, and to holiness in all manner of conversation. May we then consider the sacred duties which devolve upon us as Christians; the awful responsibility we are under as to a right use of all those gifts and talents with which we have been intrusted; and the necessity of becoming a more spiritually minded people.

In turning our attention to the state of the Society as it has been now laid before us, the proper employment of the first day of the week, the day more particularly set apart for public worship, is a subject that has claimed our serious attention. It is no small privilege to be living in a country where much regard is paid to this duty, and it highly becomes us to be careful that our example in this respect be consistent with the profession we make to the world. We desire that heads of families, and our younger friends also, may closely examine whether they are sufficiently solicitous to improve that portion of this day which is not allotted to the great duty of meeting with their friends for the purpose of Divine worship. To those who are awakened to a due sense of the eternal interests of the soul—and oh! that this were the case with all—we believe that these intervals have often proved times of much religious benefit. Many have derived great increase of strength both at these and other times, from retiring to wait upon the Lord; from reading the Holy Scriptures with minds turned to their Divine Author, in desire that he would bless them to their comfort and edification; and from perusing the pious lives and experiences of those who have gone before them. But we avoid prescribing any precise line of conduct, believing that if the attention be sincerely turned unto the Heavenly Shepherd, his preserving help and guidance will not be withheld.

Those of the class whom we have just been addressing, may sometimes feel that their faith is low, when about to attend their meetings in the course of the week, it may be, under great outward difficulties. These sacrifices of time, and opportunities of withdrawing from worldly cares, have been blessed to many; they have proved, in seasons of deep trial and discouragement, times of refreshing

from the presence of the Lord. The waiting, dependent mind has thus been enabled to put on strength to persevere in the Christian course; and under the pressure of many troubles and perplexities, to experience an increase of faith in the merciful and omnipotent care of our great Creator. Be encouraged then, dear friends, not to neglect your meetings, however small; but to believe that by a diligent attendance of them, and a right engagement of mind therein, you will be strengthened to fill up your stations as faithful and devoted Christians.

In a well-ordered family, short opportunities of religious retirement frequently occur, in which the mind may be turned in secret aspiration to the Author of all our blessings; and which have often proved times of more than transient benefit. It is our present concern that no exception to this practice may be found amongst us; whether it take place on the reading of a portion of the sacred volume, or when we are assembled to partake of the provisions with which we are supplied for the sustenance of the body. On these latter occasions, may the hearts of our young friends also be turned in gratitude to God, who thus liberally provides for them. May the experience of us all be such, that we can adopt the words of the Psalmist, "Evening, and morning, and at noon, will I pray."

In our last year's epistle, we had to remark the failure of some of our members in paying their just debts. We have been again deeply pained on finding that some disgraceful cases of this kind have since occurred. Whilst we lament the condition of such as have thus wounded their own peace, and brought condemnation on themselves, we also feel very tenderly both for the near relatives of these, and for their creditors who have suffered through them. In advert- ing to these cases, it is our solicitude that the misconduct of those to whom we allude may be a caution to others. At all times, but more particularly in the present depressed state of trade and commerce, it will be very useful for friends frequently to inspect into the state of their own property, to keep their concerns within proper bounds, and so to confine their wants within the limits of Christian contentment, that should any unforeseen reverses be experienced, they may look back with feelings of conscious integrity. And we would especially recommend to friends of discrimination and sound judgment, in kindness and love to watch over their brethren for good. Great advantages would result from early, repeated, and private advice to young tradesmen, who from temporary success and inexperience may be in danger of exceeding their capital, and of imprudently extending their business.

Our sympathy is much excited for those, who after fair prospects, have, from a sudden depreciation of property, been subjected to many difficulties. We wish kindly to encourage such of these as have it still within their power, to a timely contraction of their domestic expenses. And we desire that their trials may be lightened by beholding in their offspring a disposition to industry and economy, and a willingness that their expectations should not exceed those

limits which become a Christian character: this we believe would ultimately tend to their greatest good. Before we quit this subject, we would remind our friends of the former advice of this meeting, that where any have injured others in their property, the greatest frugality should be observed by themselves and their families; and although they may have a legal discharge from their creditors, both equity and our Christian profession demands that none, when they have it in their power, should rest satisfied until a just restitution be made to those who have suffered by them.

The amount of sufferings reported this year, for tithes and other ecclesiastical claims, and a few demands of a military nature, is upwards of fourteen thousand four hundred pounds. We have received epistles from all, except one, of the Yearly Meetings on the American continent. From these we observe with pleasure, that besides a watchful care to support the testimonies of our own Society, our brethren beyond the Atlantic are engaged in various acts of benevolence for the welfare of their fellow-men.

Dear young friends, our hearts are warmed with love to you. We desire that it may be your frequent concern to seek for an establishment on the only sure foundation, and to wait in humble watchfulness for the teachings of the Heavenly Instructor. If conflicts of mind should attend you, and prove painful and humiliating in their nature, this is no cause for dismay. Those who steadily pursue the path of a true disciple, will, through the goodness of the Lord, at times be permitted indubitably to feel that they are the objects of his paternal regard. Thus they will have cause to acknowledge the great benefit of patient religious exercise. They will from their own experience know an increase of true faith in the power and perceptible support of the Holy Spirit. Ascribing this to the free gift of God in Christ Jesus our Lord, they will become firmly persuaded that the tendering power of Redeeming Love, though undervalued by too many, is above all things precious. We are consoled in the belief, that the feet of many of our beloved young friends have been turned into this path. And it is our earnest desire, that neither the fear of man, the offence of the cross, an aversion to the simplicity of the Truth, nor the activity of their own wills, may interrupt their progress; but that they may, through the unfoldings of Divine counsel, come to know an establishment in that faith which giveth the victory.

And, dear friends, you who love the Truth, and who are in the vigour of life; feeling as you must the many blessings of which you have been partakers, and the privilege it is to be employed, in the smallest degree, in the service of the Lord, let it be your concern to offer your hearts to his disposal, and, under his sacred guidance, to become devoted to the support of his cause.

May our dear elder brethren and sisters, though often depressed on various accounts, be, by continued watchfulness unto prayer, endued with capacity to trust in God. May they receive that Divine

support which will enable them acceptably to endure the remaining trials of time ; and, being preserved in liveliness and meekness of spirit, be prepared to enter into rest everlasting—Farewell.

Signed in and on behalf of the Meeting, by

WILLIAM DILLWORTH CREWDSON,

Clerk to the Meeting this Year.

FOR THE CHRISTIAN HERALD.

Letter from a Friend—ON RUINS.

June 25, 1809.

We have often, my friend, conversed together on the effects of ruins on the mind. We have felt that chilling sadness which steals upon the soul when we have seen the proudest structures of human art, and the noblest efforts of human genius, alike subject to decay, alike destined to oblivion. With what melancholy sensations have we viewed the towering grandeur of *Palmira*, now mouldering into dust ; and the beautiful ruins of *Balbec*, now encumbering the plains which they once adorned. When we behold all that elegance of ornament which wealth could purchase or luxury desire, which art could form, or genius could invent, the unheeded subject of a decay so complete, of a ruin so universal, must not pride go out, and ambition stand appalled ? But, my friend, a nobler monument than *Balbec* or *Palmira* boasts, is fallen. 'Tis *Man ! Man*, the workmanship and device of *Him* who formed and governs nature. If we weep that human magnificence must yield to decay, why should we pass unheeded by the grave of man ? 'Tis here, my friend, the honour, the wealth, and the glory of this world have retired, "to feed the worm and moulder into dust."—Here those who once were rolled in pomp, who once were pampered in luxury, and charmed by the syren voice of flattery, must sink together. Where are the *triumphal arches of conquerors* ? where the *statues of heroes*, and where the *palaces of kings* ?—Tumbled to the earth by the rude hand of time, or hastened to destruction by the promiscuous pillage of modern barbarians.—But where are these heroes, conquerors, and kings ? Why should they desert these former scenes of their luxury ? Why forget these proud memorials of their honour ? Alas ! they as well as their monuments of grandeur, *sleep in Oblivion's tomb !* Their dust is wafted on every breeze, and the incautious foot of every stranger violates the ashes of the illustrious dead ! But let us, for a moment, my friend, repair to the silent abodes of those who occupied the middle station while in life. How still and solemn is the scene. As we enter these regions of long and dread repose—how do the thousand concerns of life drop from around us, and sink beneath our care !—No marble monument designates the place of their interment ;—no proud inscription tells the world their glory—

" But o'er these bones, from insult to protect,

" Some frail memorial is erected nigh ;

" With uncouth rhymes and shapeless sculpture deck'd,

" Implores the passing tribute of a sigh."

And indeed, my friend, this common lot of humanity deserves a sigh ; but not for the dead, 'tis for ourselves. Contemplating this destination so certain, this doom so awful, what heart but the Christian's does not tremble ? And where are our schemes of pleasure ? our projects of ambition ? where is the pomp of power ? and where the "insolence of office ?—These are regarded as too trivial for thought. Death, judgment, and retribution, are now the awful subjects on which our minds are employed ; life is reviewed ; characters are examined, and religion esteemed. A thousand pious resolutions are formed. We live indeed ; but solemnity stamps new features on our very existence. These little tufted hillocks, these tombs of the silent dead, speak a language which all must hear, and which all may understand.

"Time was, like you we life possess,
"And time shall be, when you shall rest."

Yes, my friend, soon shall it be—soon shall our probation terminate—soon shall our friends be clad in the vestments of mourning, and soon shall these sad offices which we have discharged to others be performed to us. "Slow through the church-way-path we saw them borne," is the language we may apply to thousands. Do we reflect that this is our fate ? and do we remember that it advances with a step as sure as time and rapid as thought ?—that it is a fate which our vigilance cannot prevent, nor our efforts baffle ? A consideration so solemn should induce all to action. Our world is a mighty mass of ruins. There we have seen mingled together, in one common destruction, the altars of religion and the abodes of vice, the temples of God, and the seats of human science ; regal magnificence and rural wretchedness ; the halls of legislators and the tombs of heroes. With this mighty collection our bodies soon must mingle—this destiny we cannot escape. But, my friend, there is one ruin more awful than all others, which we may prevent—the eternal ruin of our souls. A desolation so tremendous, yet so certain and permanent, we may prevent, but we cannot repair. Let us then arouse all our dormant faculties to vigilance. The season of repose is over, 'tis time for action. Soon shall a long repose weigh down our eyes in death—a repose from which we must awake to an endless happiness or an interminable misery. Yours, &c.

BRITISH AND FOREIGN BIBLE SOCIETY.

To the obliging attention of an estimable correspondent, in Liverpool, the Editor of the *Christian Herald* is indebted for a copy of the *Fourteenth Report* of the British and Foreign Bible Society. Its contents are of the most animating description. It exhibits the zeal and exertions of Christians in various parts of the world to be greatly augmenting ; and the beneficial results of their labours, to spread the word of life, furnish abundant evidence that the

work is truly of the Lord; that it is blessed with his smiles, and accompanied by his power, in accomplishing his gracious designs towards our fallen world. The increasing disposition among the Roman Catholics, not only to peruse it, but to aid in circulating it more extensively, and the desire manifested to a considerable extent by Jews, Mahomedans, and Pagans, to peruse and converse about its sacred truths, add fresh interest to the relation given of the operations of that stupendous Institution which has been so eminently instrumental in producing these blessed effects.

We have room in this number for only a few extracts from the above mentioned Report. The remainder will appear in course. We shall not observe the order in which the matter is arranged in that document, but select it in a manner deemed most suitable for our publication.

The following account is given of the distribution of the Scriptures from the Depository in London :—

Faithful to the duties of their appointment, your Committee have attended to the applications made to them from various quarters : and have distributed copies, in different proportions, to the following places :

EUROPE.

Russia—France—Switzerland—Wurtemberg—Sleswig-Holstein—Konigsberg—Neuwied—Freyburg—Hamburg—Rostock—Kreutznach—Hamm on the Sieg—Cologne—Waldeck—Madeira—Italy and Malta—Smyrna.

DOMESTIC.

Ireland—Sunday School Society—Donnegal—Hibernian Society in London, for their numerous Schools—For School-masters and others in the South of Ireland—Belfast—Ballymena—For poor Irish in London—Convicts at Sheerness, and proceeding to New South Wales—Portsmouth—German Emigrants—Poor Italians and other Foreigners in London—The Guardian Society—Society for the Relief of Distressed Seamen.

ASIA.

Isle of France—Malacca and Penang—Ceylon.

AMERICA and the WEST INDIES.

Canada—Cape Breton—Philadelphia—Demerara—Nassau, New Providence—Honduras—Scotch Colony in Upper Canada—Hayti—Barbadoes—St. Christopher's—Nevis—Jamaica—Antigua—St. Vincent's—Tortola.

The number of copies issued in this manner, and to Subscribers, &c., at cost and reduced prices, from the 31st of March, 1817, to the same period in 1818, is,

89,795 Bibles, and 104,306 Testaments ;
making, with those circulated at the Society's expense, from different presses on the Continent, the total issued by the British and

Foreign Bible Society, in somewhat less than thirteen years, more than **TWO MILLIONS** of Bibles and Testaments.

The Domestic occurrences of the past year, though not distinguished by any new or peculiar features of interest, have been such as to furnish the members of your Society, and the friends to the general cause, with ample matter of congratulation and thankfulness.

The extent to which the formation of Auxiliary Societies had previously been carried, left little ground upon which Institutions of this nature could be erected. When it is considered that the number of Auxiliary and Branch Societies in Britain alone, amounted, at the close of last year, to nearly 500, independently of Bible Associations; and that scarcely a county in the Island was destitute of one or more of these Auxiliary Establishments, it is with no less surprise than pleasure that your Committee are enabled on the present occasion to report so respectable an addition to their number.

Of those which will appear in the general List, your Committee regard it as their duty to specify, with particular commendation, "**The Merchant Seamens' Auxiliary Bible Society.**"

The object of this Institution, (which was formed on the 29th of January last in the Egyptian Hall, at the Mansion-House, London, under the auspices of the Lord Mayor, and various Noblemen, Gentlemen, and Merchants of the first consideration,) is, "to provide Bibles for at least, 120,000 British Seamen, now destitute of them:" and with so much vigour and judgment have its proceedings been commenced, that within two months after its formation, 133 outward-bound ships, containing 1721 men, were visited at Gravesend, by the Society's Agent, Lieutenant Cox; and 580 Bibles and Testaments were gratuitously distributed among them.

It is most gratifying to learn, from the weekly reports of the Agent, that (a very few instances excepted) he met with a cordial reception from both the officers and men. On hearing him deliver his message to the Commander of one of the ships, a common seaman exclaimed, with visible emotion, "Thank God, there are some who care for our poor souls." The Captain of a Swedish vessel wanted words to express his gratitude for a Bible, and could scarcely believe it was a gift: saying, "It is very good, very good indeed: we pay a great deal of money for God's Book in my country." And while the Captain of a French vessel was reading the Testament which he had received, his crew was observed to be looking over his shoulder, with the most serious countenances, anxious to know its contents. Such have been some of the immediate effects of the Merchant Seamens' Auxiliary Bible Society.

On the importance of this Establishment to the Mariners themselves, their immediate employers, and the community at large, your Committee consider it unnecessary to expatiate: it will, they trust, be deeply felt by every British subject; and more especially by those who, from considerations of property, occupation, or

connexion, have, in addition to the paramount obligations of religion and humanity, a personal interest in the spiritual and moral improvement of the commercial mariner.

Another source from which by much the largest proportion of additional aid to the local, and eventually to the general, interest of your Society has been derived, is the zeal so laudably manifested by the Female part of the community. Desirous of turning this zeal, which had already displayed itself in the formation of "Ladies' Bible Associations," to advantageous account, your Committee examined the Regulations by which their proceedings were governed, and issued them in a revised form, in the hope that they might be found serviceable, in giving to that class of exertions a prudent and useful direction. The model suggested in the circular referred to, has, with few exceptions, and those arising altogether, it is believed, out of local peculiarities, been generally adopted; and the effects already produced encourage the expectation of the most pleasing and beneficial results.

As an example, under this head, the Liverpool Ladies' Auxiliary Bible Society, with its Ten Associations, deserves to be particularly cited. In the production of this system of Female Auxiliaries, (to which, as well as to by much the largest proportion of these Institutions throughout the country, the personal exertions of Mr. Charles Stokes Dudley, essentially contributed,) the zeal, the talents, and the influence of more than 600 Ladies, embracing many of the most respectable and pious females in Liverpool, and its vicinity, were called into exercise under the patronage of the Countess of Derby, and other Ladies of rank. The union, harmony, and co-operative spirit which characterised the establishment of these Eleven Auxiliaries; the systematic energy with which their proceedings have been conducted; and the extraordinary fact of their having within three months obtained 7292 Subscribers, issued 1338 Bibles and Testaments, and raised more than 970*l.*, unanswerably demonstrates the practicability of engaging Females to occupy a most useful and efficient department in this work of benevolence; and justifies an assertion of your Committee, (which they here repeat,) that Associations of this description, "if regularly constituted, and discreetly administered, are likely to become an instrument of extensive and permanent good."

[The Report thus speaks of this country:—]

IN AMERICA the cause continues to flourish; and the correspondents of your Society report, from time to time, such particulars as evince that the Scriptures are rising in estimation among a great proportion of the inhabitants of the northern division of that vast Continent and its contiguous islands and settlements.

But it is to the AMERICAN BIBLE SOCIETY, as combining nearly all the Local Institutions in one grand Association, your Committee must principally look, in order to ascertain the progress made by the common efforts in the American Union.

"The formation of this Society" (to use the language of its Committee) "was hailed as a great and glorious era in the history of the country: and its means of accomplishing the important end of its formation, have been increased with more than ordinary rapidity." In justification of this statement, it may be observed, that at the close of its first year it numbered more than 80 Auxiliaries: and how greatly that number must have increased, may be inferred from intelligence received in September last, purporting, that new Societies were constantly forming; and that the number in existence at that time was believed to exceed 200.

The desire of this National Institution to establish an intercourse of friendship and co-operation with the British and Foreign Bible Society, had been notified, immediately, on its formation, by its venerable President, Dr. Boudinot, and replied to by a congratulatory letter, and a grant of 500*l.* on the part of your Society. This disposition was still further evinced, by the more particular expression of it through the Secretary for Foreign Correspondence, the Rev. Dr. Mason, on his recent visit to this country. How well qualified that gentleman was to be the medium of such a communication, those who had the satisfaction to hear his eloquent, liberal, and most impressive address, at the last Anniversary of this Society, will not need to be informed.

Your Committee were not backward in availing themselves of the favourable opportunity afforded by Dr. Mason's presence among them, to testify through him, their high respect for the American Bible Society, and the deep interest they continued to take in every measure which might conduce to its success.

In Asia, in Africa, and in America, the cause has been espoused, and continues to be promoted, with degrees of vigour and activity proportioned to the circumstances of the respective countries; and in the last of these grand divisions, more especially, your Committee feel emboldened to expect, from the newly-formed American Bible Society, a scale of operations, within the benefit of which the largest proportion of the western hemisphere shall be eventually included.

JUVENILE DEPARTMENT.

A FABLE.

AN idle weed that used to crawl,
Unseen, behind the garden wall,
(Its most becoming station)
At last—refresh'd by sun and showers,
Which nourish weeds as well as flowers,
Amused its solitary hours
With thoughts of elevation.

Those thoughts increasing day by day,
It shot forth many an upward spray,
And many a tendril band;
But as it could not climb alone,
It uttered oft a lazy groan
To moss and mortar, stick and stone,
To lend a helping hand.

At length by friendly arms sustained,
Th' aspiring vegetable gained
The object of its labours;
That which had cost her many a sigh,
And nothing less would satisfy—
Which was not only being high,
But higher than her neighbours.

And now this weed, though weak and spent,
With climbing up the steep ascent,
Admired her figure tall;
And then (for vanity ne'er ends
With that which it at first intends)
Began to laugh at those poor friends
That help'd her up the wall.

But by and by my lady said
The garden on the other side ;
And fallen was her crest
To see, in neat array below,
A bed of all the flowers that blow,
Lily and rose,—a goodly show,
In fairest colours drest.

Recovering from her first surprise,
She soon began to criticise,—
“ A dainty sight indeed !
I’d be the meanest thing that blows,
Rather than that affected rose ;
So much perfume offends my nose,”
Exclaim’d the vulgar weed.

“ Well, ’tis enough to make one chilly,
To see that pale consumptive lily
Among these painted folks
Miss Tulip, too, looks wondrous odd,
She’s gaping like a dying cod :
What a queer stick is golden-rod !
And how the violet pokes !

“ Not for the gayest tint that lingers
On honey-suckles’ rosy fingers,
Would I with her exchange ;
For this, at least, is very clear,
Since they are there, and I am here,
I occupy a higher sphere—
Enjoy a wider range.”

Alas ! poor envious weed !—for lo !
That instant came the gard’ner’s hoe,
And lopp’d her from her sphere ;
But none lamented when she fell ;
No passing Zephyr sighed “ farewell ;”
No friendly Bee would hum her knell ;
No Fairy dropt a tear.

While those sweet flowers, of genuine worth,
Inclining tow’rds the modest earth,
Adorn the vale below ;
Content to hide in sylvan dells,
Their rosy buds and purple bells,
Though scarce a rising Zephyr tells
The secret where they grow.

THE MORAL.

“ LET no one think more highly of himself than he ought to think.” What a vast alteration would take place in Society if this reasonable rule were to be attended to.

Young people, at the period when they are acquiring knowledge, are very liable to self-conceit ; and thus, by their own folly defeat the great purpose of instruction ; which is, not to make them vain, but wise. They are apt to forget that knowledge is not for show, but for use : and that the desire to exhibit what they know, is invariably a proof of their acquirements being superficial.

Besides, like most other faults, self-conceit is no solitary failing, but ever brings many more in its train. They who are very desirous to shine themselves, are always envious of the attainments of others ; and like the weed in our fable, will be ingenious in discovering defects in those who are more accomplished than themselves.

There are three things which those who are conscious of a tendency to self-conceit would do well to remember :—

First, That this fault is always most apparent in persons of mean minds, and superficial acquirements : a conceited person may, indeed, be *clever*, but never can become *great*.

Secondly, That however they may suppose this weakness to be concealed within their own bosoms, there is no fault that is really so conspicuous, or that is more impossible to hide from the eyes of others.

Thirdly, That it is highly offensive in the sight of God ; and wholly inimical to moral and religious improvement.

Now, is there any gaudy weed who would fain become a sterling flower ? Let such be assured that this wish, if prompted by right motives, and followed up by sincere endeavours, will not be in vain. But let it be remembered, that such a change can never be effected by merely adopting the colours and affecting the attitudes of one. This would be but to become an artificial flower at best ; without the grace and fragrance of nature. Be not, then, satisfied with *imitation* ; which, after all, is more laborious and difficult than aiming at reality. Be what you would seem to be ; this is the shortest, and the only successful way. Above all, “ be clothed with humility ; and have the ornament of a meek and lowly spirit,”—for of *such* flowers it may truly be said, that, “ Solomon in all his glory was not arrayed like one of these.” *Youth’s Mag.*

ERRATUM.—In our last Number, page 221, 15th line, for *Rev. Thomas F. Skillman*, read *Rev. Robert M. Cunningham*.

THE CHRISTIAN HERALD.

VOL. V.]

Saturday, August 1, 1818.

[No. 9.]

EXTRACTS FROM THE FOURTEENTH REPORT

OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

[Continued.]

Commencing with the UNITED NETHERLANDS' Bible Society, your Committee have to express their satisfaction at the vigour and cordiality with which the several establishments throughout the kingdom, (52 in number,) under this common designation, have prosecuted their benevolent object. The funds from various sources, within the first year, amounted to 33,763 florins, (nearly 3,500*l.*) and the issue of Bibles and Testaments to 4,578. Among the objects in which this Association is engaged, one is, an edition of the Malay Bible in the Arabic character. With a view to encourage a work so much needed by the Malay population of the East, who are chiefly Mahomedans, your Committee arranged for such an extension of the proposed impression as would allow for 5000 Bibles, and 5000 extra Testaments, to be placed at the disposal of your Society.

The HANOVER Bible Society, with its Branches at Osnaburg, Bueckeberg, and Aurich in East Frisia, under the Patronage of His Royal Highness the Duke of Cambridge, and several distinguished Noblemen and dignified Ecclesiastics, has proceeded in its work of distributing the Scriptures among Protestants and Catholics. Many of the latter have, notwithstanding every discouragement, co-operated with the former in this object so interesting to both.

Nearly 12,000 copies of the Scriptures had been disposed of by the Parent Society at Hanover, in November, 1817; and 2500 by the Osnaburg Branch, within the two first years of its formation. From the Depository of the former 500 copies were, by direction of your Committee, forwarded to Hildesheim and the vicinity. The want which prevailed in several parts of this district, may be inferred from the statement of a respectable parish minister; that on his first settlement among his charge, (five years before,) *not a single copy of the Bible was to be found in the village, the church, or the school.* How acceptable, under such circumstances, this supply must have proved, it will not be difficult to imagine; and your Committee could not, without emotion, hear themselves thus addressed, by the Rector of the Protestant Grammar School of St. Andrew, on receiving, for his disposal, 100 copies of the Bible:—

“Do not despise the thanks we offer you with pure hearts. This donation shall stimulate us afresh to watch over the best interests of our youths; and, by the public reading and expounding of the

Scriptures, to kindle the flame of religion in their hearts, and thereby render them truly wise and virtuous."

After such a representation, it will be heard with pleasure that a Bible Society has been recently formed at Hildesheim.

The PRUSSIAN Bible Society, under the patronage of His Prussian Majesty, consisting of the Central Society at Berlin, and various Branches and Auxiliaries in different parts of the kingdom, exhibits a gratifying spectacle to the eye of the Christian philanthropist.

The CENTRAL Society, in its third year, distributed 6000 German Bibles. The large edition of 11,000 copies will soon be completed: after which, another edition of 10,000 must be immediately undertaken, as the deficiency is said to be still very great.

In the department occupied by the THURINGIAN Bible Society, an investigation has been made into the circumstances of the inhabitants, as to their want of the Scriptures. The inquiry was, in many parts, conducted under the authority of the magistrates; and, although the most pressing cases only were attended to, the returns exhibited a demand for not fewer than 8,974 copies.

In MECKLENBURG a new and promising Bible Society has been formed at ROSTOCK. Its Committee, reflecting on the indifference to religion during the reign of infidelity, and the appearance, since the late political changes, of "a more favourable disposition towards the Christian faith, the revealed word of God, and religious worship," observe;—"We consider ourselves, therefore, as peculiarly happy, that, at this very time, we were encouraged, by the distinguished labours of the British and Foreign Bible Society, to lay the foundation of a Bible Society of our own. Providence, by wisely overruling the events of this world, appears to draw numbers to the fountain of Christian wisdom and faith; to whom we can now throw that fountain open, and invite them to become partakers of it."

The progress made by the Bible Society in the free City of FRANKFORT, on the Maine, is truly gratifying, and has drawn from the Emperor of Russia a strong testimony of his commendation and friendship.

The influence of this Society has extended to many of the neighbouring parts: and the demand for the Scriptures has increased in a degree which has surprised, and, from the narrowness of their means, even embarrassed the Managers of the Institution. "My room," says the Secretary, "was often, on Sundays in particular, so crowded with people that I was obliged to confine myself to one of the corners of it."

These applicants were, chiefly, day-labourers from Fulda, Hesse-Cassel, Bavaria, &c.; and not more desirous of the Scriptures, than sensible of their value; but, from the smallness of their earnings, unable to give more than a trifle, and some not even that, for a Bible.

In reflecting on these circumstances, the Secretary adds,—"As

the desire after the word of God manifests itself in so marked a manner in these poor people, and frequent proofs encourage us to cherish the pleasing hope that the Lord will make them rich in faith, by the communication of his word; the Committee will joyfully lend their assistance to the furtherance of this work; nor can it be doubted, that, in this pledge, every Member of the British and Foreign Bible Society will very cordially unite.

The WÜRTEMBERG Bible Society, proceeding with that zeal and activity by which the conduct of its Directors has been uniformly distinguished, has printed 18,000 copies of the New Testament, and is expediting the proposed new edition of 10,000 Bibles. So urgent, however, have been the demands upon this Institution, that, in order not to delay their supply altogether, your Committee have ordered 500 Bibles to be furnished from Basle, at two separate times; and added a pecuniary grant of 300*l*.

The impression made by the exertions of this Society has been extensive, and greatly conduced to the advancement of its object. Among others, the Clergy, in country places, have very zealously co-operated. On announcing their design, not only the rich, but even some of the most indigent of their parishioners, have come forward with contributions, in proportion to their respective circumstances; and "many who had not had a loaf of bread in their houses for weeks together, were not behind others" in offering their mites, that they might obtain possession of a Bible. The distribution of Bibles which took place on the festival of the Reformation, and of which an interesting description will appear in the Appendix, while it gratified many, must have excited, in not a few, a desire to possess this Holy Book: and as the obstacles in the way of supplying them are great, the assistance of the British and Foreign Bible Society will still be required to enable the Württemberg Bible Society to surmount them.

In the principal Bible Societies of SWITZERLAND, the zeal so often commended continues to operate; and progress is making in each of them, though in different degrees, towards the attainment of the common object.

How truly this is affirmed of the BASLE Bible Society, at once the earliest and most active of these Institutions, may be understood by the following statement of a respectable Member of the British and Foreign Bible Society, from his own observation on the spot: "Four presses are constantly in action for the purpose of multiplying the sacred page; but the supply is insufficient to meet the demand. On the 18th of June, in the current year, the eleventh edition of the octavo German Bible left the press; on the 18th of July not a copy was left. Again, on the 19th of August, the twelfth edition appeared; and on the 30th of the same month the whole impression was disposed of." In addition to this, an official letter from the Secretary of that Society contains the pleasing information, that, in February last another edition of 4000 co-

pies was produced ; of which, a few weeks after, scarcely 50 copies remained on hand.

Among the works in the execution of which the BASLE Society has been engaged, may be mentioned, as recently completed, an impression of 5000 copies of the *French Bible*. From the extraordinary pains which have been bestowed upon the correction of the press, it is believed that this Bible will prove highly satisfactory ; while its appearance will be found particularly seasonable during the interval of preparing the editions undertaken in other parts of Switzerland, and the South of France.

The AARGOVIAN Bible Society, at Aarau, gives the pleasing intelligence, that, by the united exertions of Catholics and Protestants, a considerable distribution of the Scriptures has been effected among the Members of both communions.

To prove the zealous and successful operations of the BERN Bible Society, it will be sufficient to state the simple fact, that its Directors have distributed 2690 Bibles, and 9048 Testaments, and have ordered a further supply of 336 Bibles, and 7350 Testaments.

The ST. GALL Bible Society had to state, at its fourth anniversary, in October last, that, from its commencement down to that period it had put into circulation not fewer than 13,696 copies of the Scriptures : and the Bible Society of the Grisons reports, that it is diligently employed in distributing copies of the divine word in German, Romanese, and Italian, "which causes great rejoicings among many of the poor."

The Bible Societies of GENEVA, LAUSANNE, BERN, and NEUCHÂTEL, have concurred in a measure which will, when completed, be likely to prove very acceptable to the French population of Switzerland in general. The measure alluded to is, the printing of a revised edition of *Osterwald's French Bible in quarto*. Towards this object your Committee had contributed 500*l.* : a grant of 250*l.* has since been added in consideration of the proposed edition of 6000 copies having been increased to 10,000.

In the mean time, supplies of the Scriptures have been forwarded to the inhabitants of the Valais, and other destitute parts ; and the President of the Lausanne Bible Society makes, in reference to his own particular sphere, the following pleasing declaration.

"Our country Clergymen perceive the blessed fruits of the Bible Society in our Canton ; and, notwithstanding the great distress in which we have been, the bread of life has been distributed to the poor."

The Bible Society established at LA TOUR, for the VALLIES OF PIEDMONT, has distributed 150 Bibles, and 1865 New Testaments, and subscribed to the edition of the French Bible, undertaken as above, the sum of 1800 francs. The poor inhabitants of those Vallies, stirred up again by the spirit which so eminently distinguished their pious ancestors, actually come and intreat to be re-

ceived as Members of the WALDENSES Bible Society, and urge the acceptance of such mites as they are able to present.

FRANCE and ITALY have borne a part, though in very different proportions, in the great work of distributing the Holy Scriptures.

Of the Protestant New Testament by Osterwald, and the Catholic by Maitre de Sacy, stereotyped at Paris, many thousand copies have been dispersed in various parts of France. At Montauban, a large edition of the Protestant Bible, by Martin, is printing, under the direction of a very respectable Committee: of the Bible undertaken by the Bible Society at Strasburg, the New Testament is finished and now in circulation, and the Old Testament is in progress; and, in general, it appears that an increased desire is manifested in France to possess and peruse the Holy Scriptures. Your Committee think it due to the late Rev. Henry Oberlin, of Waldbach, in Alsace, to bear their testimony to that zeal by which he was urged to sacrifice his valuable life, in exertions for distributing the Holy Scriptures among his countrymen.

In ITALY, editions of the Catholic New Testament of *Martini*, without note or comment, have been printed both at TURIN and NAPLES: and many channels have been found through which copies could be circulated without impediment, and with the prospect of being very thankfully received.

In the Mediterranean a Bible Society was formed, in May last, at Malta, under the designation of the MALTA BIBLE SOCIETY. This active Institution (for the encouragement of which your Committee voted 500*l*.) has opened a correspondence with places of considerable importance, and is using every exertion to render its advantageous position conducive to the dissemination of the Scriptures along the shores of the Mediterranean, and even in the interior of Asia.

Before quitting the south and west of Europe, it will be proper to add a brief statement to what has already been said of the distribution of the Scriptures among members of the *Catholic* communion.

Of the facilities which have been found for this purpose, your Committee have already spoken: but they are compelled to admit that such facilities have not been universal.

In some of the countries of Europe, professedly Catholic, difficulties have arisen, which have caused a temporary interruption to the progress of Bible Societies, and to that circulation of the Holy Scriptures which it is their sole and exclusive object to promote. Such has been particularly the case in AUSTRIA and BAVARIA, in each of which edicts have been published forbidding the establishment of Bible Societies, suppressing those already in existence, and actually prohibiting the receipt and possession of copies of the Scriptures printed in foreign countries, though furnished only to the Protestant population.

Your Committee have, however, the satisfaction to state, that

in various parts of Catholic Germany, notwithstanding the opposition which has been made to the free circulation of the Scriptures, a wide and effectual door for their entrance has been opened. Several versions of the New Testament, executed by Catholic Clergymen, continue to be most eagerly acquired after, thankfully received, and attentively read; the more so, as they have obtained the sanction of several episcopal authorities.

In particular, the Catholic Professor of Divinity at Marburg, *Leander Van Ess*, has persevered in his illustrious career of printing successive editions of his German New Testament, and distributing them, through a variety of important channels, among the members of his own communion.

Encompassed with difficulties, he has been neither intimidated in his resolution, nor obstructed in his work.

"Never," he observes, "did I disseminate in so short a period, such a vast number of copies of the New Testament, as since the time of the late Bible prohibition; and no where have I perceived a more lively and ardent desire after the word of God, than in those very places where infatuated men strive to dry up the fountain of living water, or to prevent the people from having free access to it."

In the course of the last autumn the Professor, though greatly exhausted by incessant exertions, undertook a Biblical tour through some of the Provinces by which the place of his residence is surrounded. "My aim," said the Professor, "will be, to strengthen and confirm many friends of the Bible, to reconcile enemies, and to scatter the blessed seed of the word on the right hand and on the left." In this spirit he performed the journey he had projected, and returned from it considerably strengthened both in his determination to disperse the Scriptures, and in his means of accomplishing their dissemination.

Your Committee, regarding the circumstances of the Professor as particularly advantageous, and desirous to avail themselves of the opportunities which his zeal and activity afforded them, answered all his applications by the most liberal grants; and in the course of the year have supplied him with funds to the amount of 5000*l*.

An account of their expenditure has been regularly transmitted; and your Committee owe it equally to the Professor, and the Members of the Society, to say, that the statements have, on every occasion, been most minute and satisfactory.

The Appendix will contain a selection from the copious and interesting documents derived from Catholic sources, which attest, in the strongest terms, the value and efficacy of this intrepid and indefatigable propagator of the word of God. With his animated declaration your Committee will terminate this article.

"I shall always continue willingly to labour, with all my strength, as long as it is day, for the honour of my Divine Redeemer: to the end that he may be known more and more, and many may be saved by the word of his salvation; that his name may be hallowed,

his kingdom more effectually come, and his will be done on earth as it is in heaven."

Returning to the North of Europe, your Committee will commence their account of the transactions in that large and interesting portion of the Biblical field, by observing, in general, that the conduct of their excellent and indefatigable agents, the Rev. Dr. Paterson, Mr. Rinkerton, and Dr. Henderson, (the last of whom they have the happiness of seeing among them on this Anniversary,) has continued to be characterized by that diligence, zeal, and propriety, which justify the confidence reposed in them by your Society, and have endeared both their persons and their services to the Patrons and Directors of the Continental Bible Societies with which their labours are connected.

The DANISH Bible Society at Copenhagen, formed under the sanction of his Danish Majesty, has been occupied during the past year in printing the edition of 10,000 copies of the Danish Bible, with 5000 extra New Testaments, towards which your Society had contributed 500*l*. To this undertaking, which was to be completed in the spring, has been added a distribution of French Testaments, supplied by the British and Foreign Bible Society, among the reformed congregations at Copenhagen, and Fredericia, in Jutland. In the mean time, two promising Auxiliaries have arisen in the Island of Zealand; one in the town of Kiøge, and another in the village of Lyngtøye: the latter, in November last, reckoned among its subscribers 329 persons, chiefly in the lower ranks of life.

The SLESWIG-HOLSTEIN Bible Society has obtained a degree of support, throughout the two Duchies of Sleswig and Holstein, which has already enabled it to prove an instrument of great usefulness to the country.

It is pleasing to observe the manner in which this Society has been countenanced by the Supreme Authorities in both Duchies. His Serene Highness, the Landgrave Charles, and his illustrious Consort, Louisa, were the *first* to insert their names; next followed His Serene Highness the Duke of Holstein Beck, and his Duchess, with several other illustrious personages: and so rapidly did this spirit extend, that, at the expiration of the first year, the number of persons connected with the general Institution, or its various Branches and Associations, was computed to exceed 10,000, and has since increased to several thousands more.

At the First Anniversary of this Institution, His Serene Highness, the Landgrave Charles, who fills the office of President, delivered an excellent address, which will appear in the Appendix; and, subsequently, in a letter to the Dean of Sleswig, the same illustrious personage thus expresses himself in reference to the success of the Institution:—

"The foundation of the building has been completed: the raising of the superstructure chiefly devolves on the Clergy. The people feel a relish for real religion: they regard the Bible as its purest fountain. They ought, therefore, to be taught that the doctrines of

our Lord Jesus Christ, as laid down by himself, and salvation through his merits, are the chief points in which we are all interested."

The SWEDISH National Bible Society at Stockholm continues its active exertions for the promotion of that end to which the common efforts are directed—the distribution of the Holy Scriptures. In pursuit of this design, it is aided not only by the patronage of his Swedish Majesty, and the personal influence of the first Members of the Government, particularly of His Excellency Count Rosenblad, but also by the Prelates and the parochial Clergy of the realm.

The Provincial and Auxiliary Bible Societies have shown a correspondent liberality and zeal in the proceedings which have taken place within their respective circles.

Of these, the GOTHENBURG Bible Society, as the oldest establishment, claims the first pre-eminence. This Society has maintained its high reputation for energy and usefulness. In a year of particular distress its Committee have been enabled to distribute more than 4000 copies of the Scriptures. Large, however, as this distribution has been, it has fallen much below the demand. This the Committee of the Gothenburg Society deplore, the rather, as "they have good reason to believe that the increased call for Bibles proceeds from an awakened seriousness in the people; which will not allow them, any longer, to do without this most important necessary of life for their souls."

Your Committee now proceed to RUSSIA: and here they feel equally at a loss to express their astonishment at the prodigious operations, in furtherance of the general cause, which are going forward in that extensive Empire, and to exhibit any thing like an adequate representation of them in the columns of this Annual Record.

Fostered by the paternal care of His Imperial Majesty, Alexander, the Russian Bible Society has, in the course of the past year, enlarged very considerably the field of its exertions, and strengthened itself by various newly-formed and promising Auxiliaries in different parts of the Empire. The following are the principal stations which they respectively occupy:—Penza, Kostroma, Tobolsk, Kief, Orel, Vladimer, Irkutsk, Kazan, Simbirsk, Pskoff, Minsk, Bialastock, Grodno, Posen, Bessarabia, Tahanrog, Tscherkask, and Twer. In the stations thus enumerated, (the last nine of which were among the places visited by Mr. Pinkerton, in his memorable tour,) the Russian Bible Society has made very important acquisitions: and whether considered with respect to the rank of the places in which they are seated, the population they comprehend, or the patronage, civil, ecclesiastical, and military, they have obtained, these auxiliaries must be regarded as powerful instruments for promoting the influence and the utility of the general Institution.

Nor ought those efforts which are making on a small scale to be overlooked. For, not only whole governments, but also departments, towns, and even single villages, have formed, within

their own circles, either Branch Societies, or Bible Associations, according to their circumstances and means. Of the latter, many have been already established; and plans have been formed for multiplying their number. So greatly, in fact, has this expedient for bringing the cause of the Bible Society home to the bosom of the poor, been approved, that there seems little room to doubt that its adoption will be general; and that ere long, in Russia, as well as in Britain, Bible Associations will follow in the train of Auxiliary Societies: and the institution of the former be co-extensive with the establishment of the latter.

Of the efficiency of the Russian Bible Society, in the prosecution of its object—the preparation and distribution of the Holy Scriptures, some judgment may be formed by the interesting facts—that, within four years after its establishment, the Society had either published, or was engaged in publishing, not fewer than *forty-three* editions of the Sacred Scriptures, in *seventeen* different languages; forming a grand total of 196,000 copies:—that the issue of Bibles and Testaments in the fourth year fell little short of what had taken place in the three preceding years, while the increase of the funds had been in nearly an equal proportion:—and, moreover, that preparations were making, at the close of that year, for stereotyping the Scriptures in *five* different languages; versions were going forward into the common Russian, Tartar, and Carelian languages; and measures were adopting for procuring translations into the Turkish-Armenian, and Buriat-Mongolian. When to these particulars, it is added, that, within a month after the Anniversary at which they were reported, *sixteen* waggon loads of Bibles and Testaments were dispatched from the capital for different parts of the Empire, nothing further needs be said to demonstrate the effective exertions of this zealous and enterprising Institution.

As it would be impracticable to detail the proceedings of the Russian Bible Society, either as carried on at St. Petersburg, or by its Auxiliary Societies in different parts of the Empire, your Committee must satisfy themselves with subjoining, to what has been thus generally stated, a few brief particulars; referring, for more copious and distinct information, to the documents contained in the Appendix.

The progress of the Bible Society in FINLAND, under the direction of the Archbishop and the Governor-General, corresponds with the expectation which its first promise excited. While the printing of the quarto Finnish Bible is going forward at Abo, arrangements have been made for the establishment of Auxiliary Societies, and eventually, it is hoped, of Bible Associations throughout the Province, in order to render the Finnish Bible Society (the earliest establishment of the kind in the Russian dominions) more complete and effective.

The Auxiliary Bible Societies in the EAST SEA PROVINCES of Esthonia, Livonia, and Courland, are among those of the Russian

Provincial Establishments, in which the warmest zeal has been evinced for the distribution of the Scriptures, and the strongest testimonies have been given of advantages from their perusal. The several districts in these Provinces, as well as in the Island of Oesel, are rapidly covering with local Associations; and many instances are reported of zeal and liberality among all classes of people, (the lowest not excepted,) which afford "honourable proofs of their reverential attachment to the word of God, and their deep conviction of its beneficial tendency.

But of all the Auxiliary Societies, that at Moscow is (as, from the rank of this ancient capital, might be expected) the most splendid and efficient; and, as well in the zeal of its supporters, as in the scale of its operations, is inferior only to the Parent Society at St. Petersburg.

On the recent celebration of its *fifth* Anniversary, (which Mr. Pinkerton describes as, in point of interest and splendour, surpassing every meeting of the kind which he had ever yet seen in Russia,) Prince Galitzin, the President of the Russian Bible Society, adverted, in the most impressive manner, to the fitness of this ancient metropolis, from its hereditary dignity, its central position, its signal deliverance from the enemy, and its restoration to more than its pristine elegance and grandeur, to become the centre of the common operations for disseminating the word of the living God. "The importance of this station" (observes the Prince) "has not escaped the penetrating eye of our most pious Monarch; ever watchful over the spiritual interests of his subjects, and sincerely desirous that all men may drink of that living water which springeth up into everlasting life. His Imperial Majesty, in consideration of the vast number of Bibles sent from this place, and of the hourly augmentation of the Committee's labours, (which also renders an increase of means for transacting its business absolutely necessary,) has been most graciously pleased to present this Society with a large stone house. Thus, the good will of the King of kings towards the cause of the Bible Society, is conspicuously revealed in the liberal aid which this cause receives from our most gracious Sovereign, who, having resolved to rule, live, and act, according to the doctrines of Christ the Saviour, and having bound himself to this in the most solemn manner, before the face of all nations, invites to this celestial light those nations also whom Divine Providence has intrusted to his care. And thus is fulfilled that which was foretold by the prophet, 'The Gentiles shall come to thy light, and kings to the brightness of thy rising'."

In what degree these multifarious exertions have produced their intended effect, it might, in this stage of their operation, be premature very strictly to inquire. The information contained in the Appendix will, however, furnish some satisfaction on this question; and it may suffice, in this place, to observe that the zeal of Christians has been greatly stirred up; Jews have been awakened to a concern for studying the Christian Scriptures; and Mahomedans and Hea-

thens been brought to desire and peruse, in their own tongues, the sacred oracles of truth and salvation.

Among other circumstances illustrative of this statement, there is one fact, which, from its striking peculiarity, and the consequences with which it seems pregnant, deserves to be specially noticed.

The tribe of *Buriats*, inhabiting a distant quarter of Siberia, having been particularly struck with some sheets, which they had received, of the Gospel of St. Matthew, in the Calmuc, dispatched two of their native Chiefs, persons of high family, and very intelligent and inquisitive, to St. Petersburg, in order to obtain a translation of the New Testament into their own, which is a kindred dialect. On this translation they are now occupied; and such was the almost immediate effect of what they expressively called, "the beautiful sayings of Jesus," on the minds of these Heathen inquirers, that they acknowledged, when they afterwards turned to pray to their idols, as usual, they felt an internal disquietude, of which they never before had been conscious: and they requested to be more perfectly instructed in the nature of the Gospel. "What a striking example" (exclaims His Excellency Mr. Papoff) "of the life-giving influence of the word of God on the hearts of the simple, seeking after truth, though they be Heathens!"

This circumstance unites with numerous other incidents, of a similar character, to mark the present as an extraordinary era; and seems to point to the exertions in Russia as designed, in the ordination of Divine Providence, to forward the accomplishment of that prophecy which gives to the Saviour the Heathen for his inheritance, and the uttermost parts of the earth for his possession.

Your Committee cannot take leave of Russia without bearing their testimony to the energy and harmony which characterize all the proceedings of the Committee of the Russian Bible Society. Of the former quality, a fair specimen will be seen in one of the monthly papers of business, which will appear in the Appendix. Traces of the latter are to be found in the whole system of their operations throughout the Empire. Indeed, your Committee cannot but attribute a large proportion of the success on which they have had occasion to expatiate, to that spirit of unanimity and concord which has animated all orders of the Russian people. The Clergy and the Laity, through their different gradations, appear to have emulated each other in copying the example of their beloved Emperor, and in endeavouring to give effect to his designs for the spiritual welfare of his dominions.

"I consider" (said the Emperor, in his Address to the Moscow Bible Society,) "the establishment of Bible Societies in Russia, in most parts of Europe, and in other quarters of the globe, and the very great progress these Institutions have made in disseminating the word of God, not merely among Christians, but also among Heathens and Mahomedans, as a peculiar display of the mercy and grace of God to the human race. On this account, I have taken upon myself the denomination of a Member of the Russian Bible Society, and will render it every possible assistance, in order that

the beneficent light of revelation may be shed among all nations subject to my sceptre."

With this declaration, so worthy of the Sovereign of a great Empire, and so consonant with the spirit of the British and Foreign Bible Society, your Committee will conclude the European division of their Report.

From the London Jewish Expositor.

The following is an extract of a letter lately received by a friend at Leeds, from the Rev. R. Cox.

"The state of the Jews on the Continent affords an encouraging prospect, and one which ought to stimulate us in our efforts to promote their conversion. After making full allowance for several instances of ignorance, bigotry, scepticism, and worldly-mindedness, it may still be added, that a spirit of inquiry on divine subjects pervades, not merely several individuals and families, but even whole synagogues; I refer to what are called the reformed Jews. At Berlin they have a synagogue handsomely fitted up and numerous-ly attended, in which the disgusting yells of three clerks are exchanged for the solemn singing of the whole congregation; an annual discourse, for a weekly sermon; a proverbial indecency of deportment, for the decorum of a Protestant congregation; and a heterogeneous jumble of prayers in an unknown language, for a careful selection of them, translated into their vernacular tongue. It is encouraging to behold so large a body of the most enlightened and respectable Jews acknowledging the necessity of a radical change among them; rejecting the Talmud as a system of blasphemy and absurdity, and confessing, that in their own houses they occasionally read and approve parts of the New Testament. Not a few profess their belief in Christ as a true Prophet, though they inconsistently decline hailing him as the promised Messiah. At Hamburg the most respectable Jews are arranging plans for a new synagogue, and have engaged an enlightened teacher, who instructs the children in the Old Testament in a most impressive manner; most of our Hebrew Tracts and Testaments have been thankfully received. Many Jews have themselves applied for them. A Jewish Burglier, at Posen, said to us, "the Lord be with you;" and added, "The majority of the Jews are evidently wrong; the reformed party attempt a Reformation by means which cannot accomplish it; and the Christian religion is, I verily believe, the only thing that can produce among us that moral change we all stand so much in need of." The observation of another Jew is equally striking: "Why," said he, "do you not impress upon Christians, that, pure and divine as their religion is, it cannot lead them to felicity unless it influences their hearts and lives. I am persuaded that a great part of the Jews would have embraced the Christian religion if Christians had manifested towards them that brotherly love and exemplary conduct, which the pure and exalted principles of Christ inculcate."

The following pleasing letter has lately been received from Madras, addressed to one of the Committee.

Madras, August 12, 1817.

DEAR SIR,—The state of the Jews in India has long been the object of my attention. The greater portion of the leisure I can command from my public duties has for some time past been employed to further their interests. The deep concern you take in their spiritual as well as temporal welfare has decided me in offering to you this address. The late Rev. Dr. Buchanan, who has mentioned my name in his publications, and whose memory I respect, points in his letters from Cochin and other parts of the Malabar coast, (printed in his *Christian Researches in Asia*, which do his memory so much honour,) at once to their wants, and to their wishes. Under the impression which these have fixed upon my mind, I was filled with the desire to send the Jews who reside there, and those who are stated by him to exist in other parts of Asia, Tartary, and China, the prophecies of Isaiah and Daniel in a detached form, which he mentioned as those that would be more immediately useful. But how to accomplish this object in India, where the Hebrew language is scarcely heard of, was a question I really could not solve. My appointment to the Presidency, however, gave me a prospect which I did not fail to endeavour to realize. An ingenious native, whose name shall be recorded with praise, Avoollanda Patter, cut the first Hebrew types ever struck in India, obtained through the means of an industrious character at this place, Mr. W. Urquhart, and succeeded beyond my utmost expectations, though by slow degrees, and I found myself prepared by the month of May last year to interest some gentlemen here to furthering the object of printing the Prophets named above, who warmly entered into my views, and offered every aid in their power. I was not aware, however, of the great travail of correcting the press, which one of them who had been engaged in printing Hebrew in England described to me as very laborious, and which would have been an almost insuperable obstacle joined to my public duties; I therefore sought for an assistant, and was fortunate enough to obtain one, a Jew from Cochin, where his family resides, a young man of about 20 years, his name, Michael Sargone. Some time afterwards a copy of a publication, I believe by the Society for promoting Christianity amongst the Jews, of which you are, I perceive, a member, and one of the Committee, containing the prophecies of Isaiah, Jeremiah and Ezekiel, to which is added the gospel according to St. Matthew in Hebrew, reached Madras. This obliged me to alter my plan, and I then proposed to select from the Old Testament all those passages which in any way related to the Messiah, and to the restoration of the Jews, and to add thereto the four Gospels, the Acts of the Apostles, the Epistle of Paul to the Hebrews, and the Apocalypse. The gospel according to St. Matthew being ready,

as requiring no selection, we began to print it off immediately. In the interim, however, I wrote for the affectionate address to the Jews (published by your Society) from the Society for promoting Christian knowledge in London, which, though against the rules of that Society to comply with my request, they fortunately sent. We have now completed the printing of St. Matthew's Gospel, but finding the work to proceed more slow than my wishes, and "the address to the Jews" being received by the late arrivals, I have determined to prefix it to that Gospel, and to distribute the two together in the first instance; this will give me time to go on with the principal plan, to enable me to effect which is one object of this address in requesting you will have the goodness to send me the whole of the New Testament in Hebrew, or such part of it as is already in print.

I need not point out the total ignorance in which the Jews in Asia exist at present, and the necessity of sending them all those little publications in use by the Society, for promoting their welfare and Christianity amongst them at home, which I shall have much pleasure in forwarding to them at Cochin. They think all Christians are Catholics, which is one reason they are not so free in their communications with Protestants as they otherwise would be, the second commandment and the prophecies being so express against the worship of images and idolatry. In addition to the importance of giving them information and instruction, you must also be well convinced that in a political point of view, to the British empire, to attach them to its interests is of great consequence. Mr. Faber has given to Bonaparte, the sum of 300,000 as the return, in 1808, of their numbers in Persia, China, and India, on the east and west of the Ganges. If this be a true statement, here is a wide field for the Society's benevolent views in this part of the world. I shall be most happy to assist in any manner that can best conduce to further those views; likewise in forming a Branch of the Society here; but we must first know the sentiments of your Society: and allow me to express a hope that this letter may lead to a mutually interesting communication on all the subjects connected with its institution. The prophecies equally relate to the return of the Jews to Canaan from the east, as from the west.

I beg of you to accept my most hearty good will and prayers for your welfare; may God continue his favours towards you to the end. Your sincere well wisher,

THOS. JARRETT.

A few Hebrew Bibles and the prophecies, with St. Matthew's gospel, mentioned above, might also be sent here, for transmission to the Jews at Cochin and Bombay, with advantage. There was formerly a college at Cochin, and there is now a school there, which however I am informed is declining for want of support.

LETTER FROM SAXONY.

The following is an extract from an interesting letter lately received by the Committee of the London Society, from a very respectable reformed minister in Saxony. We do not for prudential reasons insert names. We need not add the Committee have gladly complied with the request contained in it.

February 14, 1818.

Honoured Gentlemen,—For many years ago the sweet thought has filled my mind, to contribute something to the conversion to Christianity, by suitable means, of the ignorant, superstitious, and immoral Jewish nation. Though I found, that in Berlin, Dresden, and Dessau, and other German towns, much was prepared and done for the intellectual improvement of this nation, by learned and worthy men of their own, yet I very soon observed, that all these attempts did not stand in any connexion with Christian faith, and that these men, as easily may be conceived, though endeavouring to promote reasonableness and morality among their nation, do not at all mean to remove them from the belief of their fathers. This prevented me from entering into any connexion with friends in different towns, and persuaded me rather to work alone in my immediate neighbourhood for the cause of Christianity among this people. The place of my residence seemed to give me the best opportunity for it, as there (a particularity no where else to be found) is no school among the numerous and rich Jewish population; but all the children of the Jews, from their early years, attend our Christian schools and other places of instruction. Here, therefore, I ventured with prudence and caution to take some steps, and have since eighteen months been so happy, not through any constraint or persuasion, but merely through lively conviction, to bring over to Christianity two young persons, both of them now being gone to—, the one as a physician, the other as a lawyer. Before them, a Jewish merchant of this town was baptized, and married a Christian woman. In this manner a way is opened, and I see a pleasing and smiling futurity before me. Besides, it is very remarkable, that I often have Jewish women among my hearers, and that during the last celebration of the feast of the reformation, Jewish children had decorated themselves with medals, showing the bust of the German reformer. But one thing needful is still wanting, and that is to instil into the minds of the children and of the aged a relish for the doctrine and the life of Jesus, and to give them opportunity to read the Gospel of our Lord in the Hebrew language. This want is general in Germany. Our great personages talk much of the Jews; but they do nothing for them. With the most heartfelt pleasure I therefore lately learned from a German journal the existence of a British Society in London for the conversion of the Jews, and that this Society already had, for the better attainment of its charitable ends, undertaken a translation of the Gospels into Hebrew. I am indeed ignorant whether the labours of the Honoured Society are limited

to England, alone or extended to the whole continent. However, I am so bold, in the confidence of British magnanimity, praised through the whole world, and as my individual abilities are very small, humbly to solicit a powerful assistance in the work I have begun, provided your statutes will allow it. As my circumstances will not admit sacrifices of my own, and I however feel inclined to work among this nation to the glory of Christianity, I request the honourable Society to transmit, if possible without expense, for the present, only a small collection of the Hebrew Gospels, that I may through them operate upon the Jews in this place. I promise to myself a rich harvest, and shall not omit noticing in due time the consequences of my exertions and of British charity. With the most candid respect and love I remain,

Of the honourable British Society for the conversion of the Jews,
the most humble Servant.

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God bless the Society and its glorious work!

BOSTON JEWS' SOCIETY—SECOND REPORT.

Communicated for the Recorder.

The Board of Managers of the "Female Society of Boston and the vicinity for promoting Christianity amongst the Jews," present the following, their *Second Annual Report*.

Since the last anniversary, the proceedings of your Committee have been few. Their field of exertion is yet very limited. They have, however, the satisfaction of feeling assured, that nothing within their power has been neglected which could conduce to the promotion of the original design of this Institution. Their ardour in the cause in which they are engaged has not abated. Still are they sanguine in the belief of being the humble instruments, in the hands of Divine Providence, in assisting to lead the Jews to their Redeemer, the only true Messiah.

With great satisfaction they announce, that another Auxiliary has been added to this Society, composed of a large proportion of the ladies in Portland, (Maine,) and called the "Portland Female Association for the promotion of Christianity amongst the Jews."

It is the wish of the Directors to obtain Jewish children, whom they may take under their protection, and educate in the principles of Christianity. They have limited the number at present to two, the funds not being sufficient for the support of a larger number.

The Reverend Bishop of the Eastern Diocese has kindly acquiesced in a request made to him, in using his endeavours to procure a couple of male orphans, whose relations and guardians, through poverty, might be induced to relinquish the care of them.

In this design we follow the bright example of the parent Society in London, whose last report (a donation of one hundred of which have been received) informs us, that their schools contain upwards of seventy boys and girls. These receive not only a religious education, but are also taught in the different trades and employments to which their inclinations tend, and are thus enabled to maintain themselves by honest industry. The Society in London is guided and patronized by men distinguished in rank and fortune, and highly eminent for piety and wisdom. They have published, at great expense, one edition of the New Testament in Biblical Hebrew, and, notwithstanding this was completed only in December last, so great is the demand for it, that another edition is found requisite, and has been commenced. Copies have been circulated in Russia, India, Gibraltar, Malta, and various parts of Germany. These have been received with gratitude, and many encouraging facts afford reason to hope that they have already been productive of good. A much respected member of a Society of Friends in England observes, in a letter to the editors of the *Jewish Expositor* for February, 1818: "It is, I assure thee, with great pleasure, and with a strong faith, that I look forward to the effect of a general reading of the New Testament among the Jews; the Hebrew character, which they consider as a sacred one, will ensure an attention to it that no other character in which it may be presented can induce them to pay; and although a great multitude of the Jews are but half acquainted with the Hebrew tongue, a great proportion remain who thoroughly understand it, and whose minds, I trust, will be enlightened as they survey its doctrines; doctrines which, whilst they abolish the law of Moses, magnify and make it honourable."

The Society in London have encountered difficulties and disappointments, but are not discouraged by them from persevering in the work they have so nobly begun.

A spirit of interest for the present state of the Jews seems to be diffused throughout most of the countries whither this extraordinary and once favoured people are dispersed. This circumstance induces to the belief, that the time is fast approaching, when the various prophecies concerning them shall be fulfilled, and the light of the glorious Gospel shall shine into their hearts:—When they shall acknowledge Jesus Christ as their Messiah, and penetrated with a sense of their wickedness in so long denying him as their Saviour, shall implore with deep humility his intercession for pardon and forgiveness. For more than seventeen centuries have they been scattered over the known world, objects of scorn and derision, experiencing persecutions and ignominy of every description; yet always remaining a distinct and separate people, "even as a nation in the midst of a nation," suffering death rather than relinquish the religion they profess. The Jews demand our respect, they are entitled to our gratitude; let us add our exertions and

our prayers for their restoration to the Shepherd and Bishop of their souls.

To Him who has promised to hear the petitions of those who ask in his Son's name, let us address our supplications, that He will "have mercy upon them after his great goodness, and, according to the multitude of his mercies, do away their offences;" that, being "justified by faith, they may be made heirs according to the hope of life eternal."

Abstract of the Treasurer's Account.

Amount of Subscriptions, - - - - -	\$269 21
Received from individuals in Fitzwilliam, by Mrs. Sabin, -	26 92
Received from Portland Female Auxiliary Society, -	160 75
Uxbridge ditto, - - - - -	42 48
Female Cent Society in Northbridge, -	14 00
Interest on six per cent. Stock, - - - - -	20 26
Sum total of monies received, -	\$533 62
Balance in Treasury last year, -	159 79
In Six per cent. Stock, (\$500 of which is permanent fund,) - - - - -	675 00
Interest due on the same, - - - - -	25 72

Amount paid by order of the first Directress.

For the education of Jewish children in Bombay, -	\$100 00
Premium paid on the above, - - - - -	2 00
For the assistance of a destitute Jew, - - - - -	30 00
For a bill of exchange transmitted to the London Society to aid in the translation of the New Testament into Hebrew, - - - - -	444 44
Contingent expenses, - - - - -	32 31
Total of monies expended, -	608 75

Since the completion of the Treasurer's account, the following donations have been received :

From a Cent Society in North-Yarmouth, - - - - -	18 50
By Mr. Ford, collected in charity boxes at the Columbian Museum, - - - - -	38 00
At a Baptist prayer-meeting, - - - - -	22 00
At the Baptist infant female reading Society, - - - - -	20 00
From ladies in Carlisle, - - - - -	11 18
From ladies in Foxborough, - - - - -	30 00
From a widow in Gouffstown, - - - - -	11 52
From the Female Auxiliary Society in Uxbridge, - - - - -	22 40
From the Medfield Female Auxiliary Society, - - - - -	21 75

From the Female Charitable Society in Wrentham,	-	\$16 00
From Dea. Eleazer Whitman, (Abington)	-	20 00
From the Female Charitable Society in Holliston,	-	5 38
From a Friend to the Jews in Cazenovia, (N. Y.)	-	3 00
May, 1818.		

GENERAL ASSOCIATION OF CONNECTICUT.

FROM THE CONNECTICUT COURANT.

At a meeting of the General Association of Connecticut, at Middletown, the third Tuesday of June, 1818.

The Committee appointed to take minutes of the narratives, and prepare a concise account of the state of religion, made a report, which was accepted as follows:—

Although the efforts made for the suppression of the awful vice of intemperance have not succeeded so fully as could be desired; although the Sabbath is much neglected in some places, and in a few perceptibly more than heretofore;—and although it has pleased the great Head of the Church not to bless this portion of Zion with refreshing showers, so copious and extensive as in past years;—and although we find, in the moral and religious state of the community, grounds for sore lamentation and deep abasement before a holy and sovereign God;—yet there are considerations of vast moment which should animate Christ's ministering servants to the most unabated exertions, and all Christians to the most fervent and increasing prayers and activity in the cause of Him whose interests they have espoused, and call forth the most heartfelt gratitude to the Father of mercies. In some places the Sabbath is observed with greater solemnity than heretofore. The increasing attention paid to the religious instruction of children, particularly the establishment of Sabbath Schools, a plan extending so widely and with so much efficacy, has a direct influence upon the best interests of men: a plan which we most cordially approve, and for a divine blessing upon which all good men will unceasingly pray.

With no ordinary emotions do we observe that decided support which the various charitable institutions of the present day receive from the liberality of the Christian public, and the deep interest they feel in their extension and usefulness. Nor do we permit ourselves to doubt, that these streams will continue to augment and flow with greater celerity, as the state of the world may demand.

In the heathen school established within our limits, we behold a foundation laid on which we humbly trust it will please the great Head of the Church, by the instrumentality of human means, to erect a noble edifice; we behold a light dawning, which we trust

will brighten and spread, until many pagan lands, and especially the islands of the sea, shall be cheered with its heavenly radiance, and the glorious and universal reign of Messiah the Prince shall commence.

Among the several subjects of consideration, the success of the Domestic Missionary Society claims our gratitude. Its usefulness is becoming daily more and more evident; and it is hoped that the great object of building up our waste places will excite an increasing degree of interest in the public mind.

Nor do we consider it a small matter of congratulation and thanksgiving to God, that the Asylum established at Hartford for the instruction of the deaf and dumb has been so far prospered. While all the feelings of humanity are strongly enlisted on its side, and prompt, with almost irresistible energy, to its support, the Christian beholds, in its operations, a door opened for its unfortunate subjects to assume a station, with their fellow immortals, in the intellectual and moral kingdom of God, and be prepared to share in that infinite blessedness purchased by the Saviour's blood. May the dews of heaven distil more abundantly upon this humane Institution! May it share largely in the prevailing prayers of the Angel of the covenant! And though the dear pupils cannot speak the language of men, may they be taught by the Spirit of Grace, that they may speak forever the language of angels, and of the spirits of the just made perfect!

But, above all, do we find matter of praise to the God of grace, in the revivals of religion with which, although less numerous and powerful than in some preceding years, it hath pleased Him to bless several of our churches. In some places the shower appears to have abated; in others, the rain of divine influence continues copiously to descend. In Middletown, Upper-Houses, Weathersfield, Rocky-Hill, Bethany in the town of Woodbridge, Salem, a parish in Waterbury, East-Hampton in Chatham, and Haddam, God has wrought gloriously, or is still working. In these tokens of our Saviour's presence his friends find abundant cause of gratitude, courage, hope, and prayer; nor should they be forgetful of the additional obligation which every soul brought home to Christ, and secured in his fold, lays upon them, with united hearts to ascribe to Him all the glory.

We would also observe, that in the undiminished prosperity and usefulness of Yale College, an institution founded in wisdom, watered with the prayers of our pious progenitors, and which the Son of God has made a fountain of refreshing streams to his church for more than a century, we feel that there is special cause to exalt His name.

From the accounts rendered of the state of religion within the bounds of the General Assembly of the Presbyterian Church, it appears that the interests of the Redeemer's kingdom are evidently advancing. Several of the Presbyteries under their jurisdiction have been very powerfully visited, the year past, with the influen-

ces of the Holy Spirit, and many have been added unto the Lord. Churches, under their superintendence, are multiplying as the settlements extend into that wide region on their border. Their Theological Seminary is sending forth a succession of young men as heralds of the Cross; and the general aspect of Zion is highly favourable. And it is pleasing to learn, that the General Assembly has recommended and strongly urged upon the members of their communion, to pay particular attention to the religious instruction of their slaves, that they may be prepared, in God's own time, for their emancipation.

From our brethren in Massachusetts Proper we learn, with heartfelt joy, that revivals of religion in several counties, especially that of Berkshire, have taken place; and not only the happy fruits of former ones remain, but goodly numbers have been gathered unto Christ;—that the Theological Institution at Andover is in a flourishing condition, and promises to extend its utility, already great, over an extensive field.

From the General Association of New-Hampshire we are informed, that the prospects in many parts of the State are gloomy;—that some churches are low, and some professors lukewarm. At the same time, it is evident that a gracious God hath them in remembrance. Revivals of religion, powerful, and resulting in the hopeful conversion of very considerable numbers, have claimed the gratitude, and encouraged the hearts of both ministers and private Christians in that section of our country. And it has been particularly noted by them that, in those revivals, God has been pleased to call in from the world the greatest proportion of converts from among those who, in their infancy, received the seal of baptism.

The church of our ascended Lord in the State of Vermont continues to flourish. The number of settled ministers is enlarging, and several churches, increased with the increase of God, are assuming additional stability, beauty, and glory. Peculiarly favoured of her Head, Zion here looks forth, fair as the moon, and clear as the sun. In two Associations, consisting of twenty-six congregations, more than twelve hundred have been brought, hopefully, to accept the crucified Saviour. And we are happy to add, that twelve or fourteen of the pupils in the College in Middlebury have been, as there is reason to hope, made the subjects of renewing grace.

On the whole, your Committee rejoice, in common with the members of this body, and all who wish for Zion's welfare, that the Christian character is rising—that Christian charities are extensively multiplying, and the spirit of Missions extending in all directions: that young men of talents and piety are consecrating themselves to God, in the kingdom of his Son, with particular reference to the Pagan world, and that the signs of the times loudly call on the Christian world to redouble their prayers and their liberality. Behold the dawn of the glorious day—that day which prophets

predicted, and for which saints have prayed—that day in which the light of the Moon is to be as the light of the Sun, and the light of the Sun seven-fold;—in which the triumphs of the Cross are to be signally exhibited from the rising of the Sun unto the going down of the same; in which the gospel, in its triumphant career, is to march the circle of the globe, and *Alleluia, for the Lord God Omnipotent reigneth*, resounded from every land. Even so, come Lord Jesus, come quickly, Amen.

Approved by the Association,

ABEL FLINT, *Moderator.*

PASSAGE OF THE RED SEA.

From the London Jewish Expositor.

Extracts from a Letter on the passage of the Red Sea by the Children of Israel, in their route from Egypt to Mount Sinai.

[The Letter from which these extracts are made is thus introduced in the Jewish Expositor:

“ Having some time ago in the voluminous works of the *Jesuit Missionaries*, met with many curious essays of the learned and indefatigable FATHER SICARD, written during his long residence in Egypt, with a view to the intended work on the Antiquities of Egypt, which he did not live to finish, I was particularly pleased with his letter on the Passage of the Red Sea, and thought much of the substance of it might be interesting to Protestant readers. I therefore drew up the following account, still retaining the form of a letter; and where any information peculiarly opposite occurred from other sources, I occasionally introduced it.” The original letter is dated “*Grand Cairo, April, 1720.*” “I felt a double interest in Father Sicard’s account, from the high terms in which DENON speaks of his geographical accuracy; and from the frequent use of the learned Jesuit’s charts, and his observations to the celebrated geographer D’ANVILLE. I am, &c.

“ MARY ANNE SCHIMMELPENNINCK.

Bristol, (Eng.) Feb. 9, 1818.”]

I myself, in company with Mr. Fronton, took the very same journey as that pursued by the children of Israel in their departure from Egypt. My object being to trace their route, we determined, as much as possible, to choose a similar season of the year.

We sat out from Cairo in March, and, like the Israelites, precisely at the time of the full moon. Like them too we encamped at Ramesses, Succoth, Etham, and Phi-Hahiroth, and accomplished the whole of our excursion with the greatest ease in three short days’ journey. Judging by the number of hours in which we performed it, we concluded the whole distance to be about twenty-six French leagues. And we concluded that the Israelites might with perfect ease march every day nine leagues. This would be by no means difficult to a people habitually inured to the hardest labour, and already accustomed to hunger, thirst, and all the rigours of a hard and oppressive servitude; especially when animated by the hope of recovering their liberty. The road too is perfectly easy and commodious, and the time of year as favourable as possible; the

air soft, and the heat temperate. And in their case, being more-over freshened by the pillar of a cloud which went before and shaded them.

The first station of the Hebrews was in the plain of *Gendeli*, near a small but abundant spring of fresh water. *Gendeli* is the *Succoth* of Scripture. Besides the circumstance of its being situated precisely at one third of the way, viz. between eight and nine leagues from *Ramesses*, and close by a spring of fresh water, the word *Gendeli* in Arab signifies a *military encampment*, and *Succoth* in Hebrew means the place of pitching soldiers' tents. Here they halted for the night, and baked their unleavened bread on the little portable hearths or iron plates which form a constant appendage to the baggage of oriental travellers.

The second station of the children of Israel must have been the plain of *Ramlie*, which is distant nine leagues from *Succoth*, and eight from the Red Sea. It is the ancient *Etham*; a beautiful plain forming an amphitheatre of six miles wide, and bordered with rising hills. The body of the army pitched their tents in the plain, whilst their leaders might be commodiously stationed on the eminences. The sacred text asserts expressly, that *Etham* was at the extremity of the desert; and this exactly corresponds with the situation of *Ramlie*. In truth, on quitting *Etham* you enter a narrow defile, which continues without interruption for two leagues, and then opens into the plain of *Bede*; which may rather be called the environs of the Red Sea than the continuation of the desert.

The sacred text then proceeds to say that in the third day's march the Israelites turned back to encamp by *Migdol*. The fact is this—*Etham* is situated at the bottom of a deep sort of bay, (if I may use such an expression,) which the plain forms in the bosom of the chain of the *Torah* mountains; and which leaves no exit from *Etham* to the plain of *Bede*, but by a very narrow defile, through which a dozen men could scarcely march abreast. This defile is to the east, and goes straight on to the Red Sea. Now it would have been the height of imprudence in the army of Israel to have entangled themselves in this narrow pass; besides, one whole day would not have sufficed them to clear it. By the divine command, *Moses* then directed the army to turn its back on the defile, and to retrace their steps from the bosom of what I have termed the bay of *Etham*, coasting the foot of the mountain, till they should weather the promontory formed by the extreme point of the amphitheatrical chain of the mountains of *Torah*; which having done, you immediately enter a wide and spacious valley, which, after bearing a little to the north, takes a sudden turn to the east, and terminates in the plain of *Bede*; which, as I before observed, is the low, flat land immediately on the shore of the Red Sea. This circuit I myself examined on the spot, and laid it down exactly in a little map which I made to illustrate my observations, and which you will do well to consult as you read my letter. The addition which this circuitous road would occasion is just one league; so

that including this deviation, the day's journey would be only nine leagues, which is precisely the same with the two former ones. The plain of Bede, which in the Arabic signifies the plain of the *unparalleled prodigy*, extends six leagues along the shore of the Red Sea. It is terminated on the northern extremity by lofty and precipitous mountains of bare and craggy rocks; the most elevated of which is called *Baal-Zephon*; which in Hebrew signifies *Lord of the north*, or *Lord our watchman or protector*. This mountain was so called both from its northern situation as it respects the plain Bede, and from its position as the Egyptian frontier. For in this elevated height which overlooks the Red Sea below, was placed, with incredible labour, a huge and gigantic idol, called Baal-Zephon, which was adored by the Egyptians as their great protector, and as the divine guardian of their frontier. This mountain is now called *Eutagua*, which also signifies north as well as the *place of deliverance*.—At the southern extremity, and just opposed to the huge granite rocks of Baal-Zephon, the plain of Bede is inclosed by a lofty and rocky range of mountains, the most elevated of which is called *Magdalum* or *Migdol*: so called from its impregnable and elevated situation. Its present Arabic name of *Kouiabé* signifies the same thing. Formerly this steep promontory was the site of a strong fortress. From the foot of this mountain proceeds a torrent of hot saline mineral water, which precipitates itself into the sea. Strabo particularly mentions this circumstance, and I am inclined to think that Diodorus meant to allude to this hot spring, when he says that those coming from the town of Arsinoe, and passing the plain of Bede meet several hot springs.

It was at the extremity of the plain of Bede, near these hot springs, that the hosts of Israel encamped, close to the sources of *Thouairecq*. This is the place called in Scripture *Phi-Hahiroth*, and which was the third station of the Israelites. The name of this place in Hebrew signifies the *Mouth of the holes*; and *Thouairecq* in Arabic signifies *gaping holes or conduits*. This place has probably been so denominated from ten or twelve little sources of salt, or brackish water, issuing from reservoirs artificially cut in the rock, but now nearly choked with sand. The plain of Bede is, as I have observed, six leagues in width. The Israelites extended the front of their army as widely as possible towards Migdol, which is the position opposite which the sea is narrowest. The Egyptians, on the contrary, marched towards Baal-Zephon, in order to take possession of that post and to prevent even the impossible chance of the escape of any part of the Hebrew army by turning up the narrow defile which winds round that mountain on the sea coast, and by a path scarcely wide enough for twenty men to stand abreast, leads direct to *Suez*, or the ancient *Arsinoe*. One view of the little map subjoined will show you that the army of the Israelites was now completely hemmed in.—Enclosed by the impassable barriers, formed of the inaccessible crags of Baal-Zephon and of Migdol on either side, limited by the ocean in front, and pent in by the troops

of Egypt behind, they were circumscribed by a line of circumvallation which was, humanly speaking, absolutely impenetrable. In the horrors of so hopeless a situation the unbelieving Israelites could no longer contain their murmurs. They saw themselves apparently lost without resource. Dismay and consternation pervaded the whole camp; and they began with one voice to reproach Moses with bringing them to perish in that wilderness, as though there had been no graves in Egypt.

Then Moses, well knowing in whom he had believed, with unmoved constancy, commanded the perturbed multitudes in the memorable words, "*Fear not! stand still and see the salvation of God.*" (Exod. xiv. 13.) Then God showed that he alone was the supreme Lord of nature and the elements, an all-sufficient, a complete Saviour; and at the same time plainly demonstrated to the Egyptians that he, not the vain idol Baal-Zephon, was the only true and mighty God, the only guardian and protector of his people. At his command Moses strikes the waves with his rod. The waters divide; and receding on either side, leave a firm and dry bottom in the midst of the ocean. He commands, and the astonished army march between the walls of waters which flank them on either side. All march with confidence and without the loss of a moment's time. The command of God, the stupendous prodigy of their deliverance, the novelty of the road, their joy at so unexpected and unlooked-for an escape, the assurance of freedom, all contributed to inspire them with alacrity and exultation. The Israelites probably began their march close to Phi-Hahiroth, which is only half a mile from the shore:—the sea being there only about fifteen miles across; whereas but a very little farther to the south, the passage is at least thirty miles, and consequently more than it would be possible to achieve in one night's march. The sacred text expressly informs us that the Israelites reached the opposite shore at three in the morning. They must therefore have begun their march between six and seven in the evening, which is after sun-set, since it was in the equinox of March. This time would have been amply sufficient for the passage, which is perhaps a little more than five, and decidedly much under six leagues. Allowing for the mixed multitude of women and children, their numerous herds, and heavy baggage, it might possibly occupy that time. But assuredly that time is amply and abundantly sufficient.

Before the hosts of Israel entered the bed of the sea, they probably drew up in a broad front of three or four leagues, each tribe marching in its columns; whilst as they advanced, a hot and dry wind from the Lybian desert dried up the sea before them, and at three in the morning they arrived in the wilderness of Shur. The army thus divided into tribes, each marshalled into its respective houses and families, and marching in a regular order, would present a broad front of two or three leagues in extent. In front, Josephus assures us, their venerable law-giver led the way, re-assuring the multitude by first tempting himself this unheard of passage.

Next to him, the sacred deposit, the bones of the patriarch Joseph, was accompanied by princes of all the tribes of his brethren, who had sworn to take them back to the land of their forefathers, and to deposit them in the sepulchre of their ancestors at Hebron, where they had several centuries before placed the remains of his brethren. Then followed the hosts of Israel in their respective columns, marching in order, and with perfect ease; the moon being now at the full, and giving in that dry climate a light infinitely brighter and more serene than in ours. Their march was also illuminated by the lofty pillar of fire, which followed the camp as its rereward; and which towering to the very heavens, filled the whole horizon with light, and was reflected far and wide, upon the vast expanse of the waters. The strand on which they trod was hard, firm, and even, yet not rugged, and interspersed with abundance of soft green plants. A large army, with all these circumstances in its favour, might easily march six leagues in 7 or 8 hours.

I now proceed to the last circumstance of this miraculous passage. Pharaoh, I have before observed, must have encamped behind the mountain of Baal-Zephon, in order to cut off the only chance of escape towards Suez. In this position, especially after evening was closed in, he could not distinctly discern that the sea opened, and that the first troops of the Israelites were already filing off. Secure in the idea that the Hebrews were completely hemmed in, and had no possible chance of escape, Pharaoh (we are told by Josephus) deferred all thoughts of attacking them till the morrow, and only thought of letting his troops rest from the fatigues of their forced march, that they might be refreshed against the next day's rencounter.

Night came on, and we may suppose the Israelites to have made a considerable progress; when at length the motion of such an immense multitude of men, women, children, herds, and baggage, redoubling on all sides, was heard by the Egyptians, Pharaoh's first idea must have been, that notwithstanding the undue hour and the utter impossibility of effecting their escape, the Israelites, urged by necessity, had attempted to gain the back of the mountain of Baal-Zephon; a defile through which scarcely twenty men could walk abreast, but which offered the only chance by which any individual of the hosts of Israel could hope to escape to Suez, and tell the tale of his slaughtered brethren. Pharaoh immediately sounds an alarm, rouses his sleeping troops, and resolves to pursue the Israelites wherever they might bend their course. His orders are no sooner issued than the Egyptians prepare to execute them with all possible despatch. A very considerable time, however, Josephus informs us, (Jos. Antiq. lib. ii. cap. 7.) elapsed before they were ready to set out. And in the very nature of the circumstances, it would appear that it must have been so. Six hundred armed chariots were to be prepared, and fifty thousand horsemen had to go and fetch and get ready their horses, which were piquetted in the plain. For there alone they could have found food; since it would

have been utterly impossible to encumber themselves with forage on their forced march. Two hundred thousand infantry, most of them asleep, had also to be roused, dressed, armed, and arranged beneath their standards. All these preparations could not fail to occupy a very considerable portion of time; and Josephus accordingly informs us that it did so.—However this may be, Pharaoh sat out with this prodigious armament. He soon perceived that the voices of the multitude before him conducted them, not towards Baal-Zephon, but towards the shore; and imagining that fear had absolutely distracted the hosts of Israel and led them, in the depth of despair, to plunge themselves into inevitable death, they hastened their march, in order, by pressing on their rear, to complete their absolute annihilation. At least such is the account of Josephus. Meanwhile Pharaoh rapidly approaches the shore. When the great Angel of the covenant, who had hitherto marched in a pillar of fire at the head of the camp of Israel, now suddenly transported it to the rear, and by a new prodigy, the very same pillar which shed a bright light over all the camp of the Israelites, over all the expanse of waters, and over the whole forward horizon, presented a black and menacing column of lurid clouds to the Egyptians; and enveloped in darkness and in dense mists and fog the whole backward horizon towards Pharaoh and his army.—Pharaoh, bewildered in a darkness that might be felt, no longer distinguishes the heavens or the earth, and no longer discerns the road he is about to take. He hears indeed the voice of a mingled multitude before him; the bleating of flocks, the lowing of herds, the rumbling of heavy baggage, and the trampling of many feet. He is then assured that his safety cannot be endangered by following where they lead the way. He therefore urges his troops, and goes straight towards the sound; his cavalry, as Josephus declares, taking the lead, the infantry succeeding, and the chariots closing the rear, till without perceiving it, the whole army enter the bed of the sea, and are fully hemmed in between the double wall of suspended waters.

Many persons have here supposed that a miracle was necessary to prevent the Egyptians from discerning the soft and oozy bed of the ocean: but this is not at all requisite. I have myself examined the bed of the Red Sea on this very spot, with the sole view to the miraculous passage of the children of Israel; and can fully declare, that it is in all respects perfectly similar to the plain of Bede, and only presents a continuation of the same firm even sand, without the least mud or ooze, and thickly interspersed with soft green saline plants. In short, it is in no respect whatever different from the plain in which they had encamped the night before. Hence the Egyptians, enveloped in darkness, and eager in the pursuit, could not distinguish where the plain terminated and the bed of the sea began. And when at length, the distance must have convinced them that the water was unusually low, they still, Josephus informs us, concluded themselves in perfect safety, whilst preceded by the hosts of Israel. Hence they marched forwards with all diligence,

till near the fourth watch ; that is, till near three o'clock in the morning ; towards which time the rear of the army of the Hebrews was about to gain the opposite shore.

The God of Israel, who till that time had only declared himself against Pharaoh by the thick darkness which enveloped his army, now at once dissipated that darkness, and unfolded the treasures of his wrath.—The miraculous column opens, and shoots forth a blood red and baleful fire. Thunder, whirlwinds, and tempests burst from its portentous womb ; and vivid lightning, in long and reiterated sheets, or in pale and livid flashes, show the terrified hosts of Egypt the full extent of the impending danger. Their horses become unruly, and the terrified infantry in vain seek to escape from the trampling of their fleeting cavalry ; whilst the chariots, overthrown and unmanageable, completely hem them in behind. God bears throughout the army of Egypt horror and dismay. Pharaoh in the last consternation, beholds the waters of the ocean suspended like the yawning jaws of huge mountains, ready to close upon him on either side, and to submerge his army both on the left and on the right. He sees no chance of escape but in a precipitate flight. All his hosts, seized with the like panic, flee in dismay, crying aloud "Flee, flee from Israel ! the Lord fights for him and against us !" But it was no longer time : the iniquities of Pharaoh had attained their utmost verge. The hour of mercy was past, and that of judgment was at hand. The last rank of the army of the Hebrews had gained the shore. The Lord commands ; and at the words of his voice Moses stretches forth his wonder-working rod ; and the mountains of waters, descending as a cataract, rush together to unite their closing floods. The roar of mighty waters, the thunders of heaven, the rebellowing of struggling tempests, the piercing shriek of the engulfed army amidst the warring winds and waves, complete the signal and tremendous catastrophe.—After an interval of dread suspense to the Hebrew army, a death-like silence succeeds. Day begins to break, and the astonished multitudes of Israel, who line the shores, see the first bright beams of the morning sun smile upon a clear expanse of peaceful wave. They could scarcely believe the reality of the astonishing miracle which had just been wrought in their favour, did not the sea, covered with the bodies of their enemies and the wrecks of chariots floating at the mercy of the waves, bear the spoils of the Egyptian hosts even to their feet on shore. Then, penetrated with the most lively emotions of gratitude and awe at a deliverance so mighty, so tremendous, and so unheard-of and stupendous, the whole hosts of Israel, with all its mingled multitudes, with one accord, burst into that noble anthem of praise

"I WILL SING UNTO THE LORD, FOR HE HATH TRIUMPHED GLORIOUSLY !"

CAUTION TO SABBATH-BREAKERS.

A. T. lived about two miles from B——, Devon. About twenty years past it had been his regular practice to lay in his week's provisions on Sunday mornings, and to sell various articles, the produce of his own land. It was, I believe, the last Sunday in June, that one of our leaders, returning from a prayer-meeting, met him, and felt his mind strongly impressed to reprove him for his conduct. "When," said he, "do you mean to leave off your abominable practice of making this holy day your market-day?" The man resented this reproof, and scoffingly said that he was as good as others that did not do it, and better than many of them; and that if he did nothing worse than buying and selling on Sunday he should be sure enough of going to heaven. Mr. B. observed that he had long continued the practice, but, if he did not leave it off he expected that the vengeance of God would soon overtake him.

On Sunday, July 27, he came to B——, in the morning, went from house to house selling penny-royal and peppermint, and, as usual, laid in his week's provisions. He returned to his own house about twelve o'clock, and, while eating his dinner, he broke a blood-vessel, so that the blood flowed copiously from his mouth, and nose, and ears, and in a few minutes he breathed his last.

It is remarkable, that all his nine children were idiots. And it was noticed by many, that persons could not be found who would carry his corpse to the grave; in consequence of this it was drawn thither in a dung butt. "Verily there is a God that judgeth in the earth. He that, being often reprov'd, hardeneth his neck, shall be suddenly destroyed, and that without remedy."

Weymouth, England, Oct. 28, 1817.

W. WORTH.

JUVENILE DEPARTMENT.

YOUTHFUL INQUIRY answered.

Mr. Careful is a man in respectable circumstances in the metropolis, and one of those excellent characters whose great desire is to live to the glory of God: like Abraham of old, he is concerned to teach his children and servants the fear of the Lord: (Gen. xviii. 19.) It is his custom (because he knows it is his duty, the neglect of which is an awful sin) to call his household together morning and evening around the family altar, to bless the God of Providence and Grace for his mercies, and to ask his guidance through all the changing scenes of time;—at the close of one morning's devotions, when the 3d chapter of St. John's Gospel had been read, Joseph, the eldest son of Mr. C. a lovely child of nine years of age, and in whose character some early traits of piety appeared, thus addressed his father: "My dear Papa, will you explain to me what is meant by those words of Jesus Christ to Nicodemus, '*you must be born again*;' for I perceive that Jesus said, it was impossible for any one to go to heaven without being born again." Joy overspread

the countenance of Mr. C., and the tears of gratitude started into his eyes, to hear an inquiry which proved so much attention on the part of a child so young : to whom he returned for reply—"My dear Joseph, we learn from the Holy word of God, that our first parents, Adam and Eve, were made pure and holy, and placed in the delightful garden of Eden ; but that Satan, (an angel who had fallen from his seat in heaven for rebelling against God,) by wicked devices deceived Eve, and prevailed upon her to break the command of God, into which Sin Adam also fell : for this offence God drove them out of the happy garden of Eden, and they became liable to death here, and everlasting death hereafter : but God, ' who is rich in mercy,' provided a remedy for fallen man, and promised that at the appointed time, his Son, Jesus Christ, should come into the world to satisfy his Father's offended justice by his holy life and painful death, and so reconcile man to his Maker. God in the fulness of time sent his beloved Son into the world, and at the period to which St. John refers in the chapter I have read, Jesus Christ by his preaching was directing men how they could be accepted with God, which was by the merits of his life and death ; but he also showed them that their hearts must be renewed ; that, whereas they were wicked and vile by nature and practice, all of which proceeded from the heart, they must undergo a great change, which he called, being ' born again ;' by which they would have new desires, new pursuits, new affections, new feelings, and be concerned to live to God's Glory ; or, as the Apostle Paul beautifully describes it, become ' new creatures in Christ Jesus.' " (2 Cor. v. 17.)

Joseph. I think, Papa, I understand a little what you mean ; but how is this great change produced ?

Mr. C. By the operation of the Holy Spirit, who works in the mind of sinners, turns them from darkness to light, and disposes them to love God and holiness.

Joseph. But, Papa, how shall I obtain the Holy Spirit's assistance to do this work in my heart ? For if all must have this work done, I suppose I must also ; and as I have heard you speak so sweetly of heaven, I hope the work will be done that I may not fail of going there when I die.

Mr. C. My dear child, the work is all God's own ; but he has given us the means of grace : we are blessed with the Bible, which we should read with prayer ; and daily ask of God the gift of his Holy Spirit, so sweetly promised in Luke, xi. 13.

Joseph. O my dear Papa, I hope God will teach me to pray, and enable me to understand his Holy Word ; grant that I may be born again, that I may go to heaven at last. But was it not great love in Jesus Christ to die for sinners ?

Mr. C. Yes, my dear ; it was the greatest instance of love ever known, and we ought to love Jesus above all others ; for had he not condescended to undertake our salvation and die in our stead, we must all have perished. Don't you remember how sweetly St. Paul

speaks of the Saviour's love—"Ye know the grace of our Lord Jesus Christ, who though he was rich, yet for our sakes became poor, that we through his poverty might be rich." (2 Cor. viii. 9.)

Joseph. Well, I hope I love this dear Saviour, and that I shall love him more and more, and that he will bring me to heaven at last.

Mr. C. My dear boy, you need not doubt but if you seek him earnestly he will save you, for he has most kindly said, "I love them that love me, and those that seek me early shall find me." (Prov. viii. 17.)

Joseph. I thank you, my dear Papa, for the instruction you have given me; I hope I shall be enabled to attend thereto, and be better for it.

Youth's Mag.

ON PRAYER.

If there is any duty which our Lord Jesus Christ seems to have considered as more indispensably necessary towards the formation of a true Christian, it is that of prayer. He has taken every opportunity of impressing on our minds the absolute need in which we stand of the divine assistance, both to persist in the path of righteousness, and to fly from the allurements of a fascinating but dangerous life; and he has directed us to the only means of obtaining that assistance, in constant and habitual appeals to the throne of grace.

Prayer is certainly the foundation stone of the superstructure of a religious life, for a man can neither arrive at true piety, nor persevere in its ways when attained, unless, with sincere and continued fervency, and with the most unaffected anxiety, he implore Almighty God to grant him his perpetual grace to guard and restrain him from all those derelictions of heart to which we are by nature but too prone. I should think it an insult to the understanding of a Christian to dwell on the necessity of prayer; and before we can harangue a sinner on its efficacy, we must convince him that the Being to whom we address ourselves condescends to hear, and to answer our humble supplications.

There is such an exalted delight in the act of prayer to a regenerate being, and he anticipates with so much pleasure amid the toils of business and the crowds of the world, the moment when he shall be able to pour out his soul without interruption into the bosom of his Maker, that I am persuaded the degree of desire or repugnance which a man feels to the performance of this amiable duty is an infallible criterion of his acceptance with God. Let the unhappy child of dissipation, let the impure voluptuary, boast of his short hours of sensual enjoyment, they are infinitely inferior, even in the degree of bliss, to the delight of which the righteous man participates in his private devotions; while in their opposite consequences, they lead to a no less wide extreme than heaven and hell—a state of positive happiness, and a state of positive misery. If there were no other inducement to prayer than the very gratification it imparts to

the soul, it would deserve to be regarded as the most important object of a Christian, for no where else could he purchase so much calmness, so much resignation, so much of that peace and repose of spirit, in which consists the chief happiness of this otherwise dark and stormy being ; but to prayer, beside the inducement of temporary gratification, the very self-love implanted in our bosoms would lead us to resort as the chief good ; for our Lord has said, " Ask, and it shall be given to thee ; knock, and it shall be opened ; and not a supplication made in the true spirit of faith and humility, but shall be answered ; not a request which is urged with unfeigned submission and lowliness of spirit, but shall be granted if it be consistent with our happiness, either temporal or eternal. Of this happiness, the Lord God is the only judge ; but of this we may rest assured, that whether our request be granted or refused, all is working together to our ultimate benefit.

H. KIRKE WHITE.

The PROFLIGATE CONVERTED.

A Pious and venerable father had a vain and profligate son ; often had he reasoned and expostulated with him, mingling tenderness with advice, and tears with remonstrance : but all was ineffectual. Bad company and vicious habits rendered the unhappy youth deaf to instructions. At last a fatal disorder seized his aged parent, who calling his son to him, entreated him with his dying breath, that he would grant him one small favour, the promise of which would alleviate the pangs of dissolving nature : it was this, that his son would retire to his chamber half an hour every day for some months after his decease. He prescribed no particular subject to employ his thoughts, but left that matter to contingency.

A request so simple and easy, urged by parental affection from the couch of death, was not to be denied. The youth pledged his honour for the fulfilment of his promise ; and when he became an orphan, as punctually performed it. He retired daily to his room. At first his mind was not disposed to improve the minutes of solitude ; but in time, reflection began to exert itself ; the world was withdrawn ; his conscience became awakened ; it reproved him for having slighted a parent who had done so much for his welfare ; it renewed the impression of his dying scene ; it gradually pointed him to a Supreme Cause, a future judgment, and a solemn eternity. It pleased God to sanctify these solitary moments, and to repeat and strengthen their conviction. Retirement effected what advice could not ; a real and permanent change took place ; he quitted his companions and reformed his conduct ; virtue and piety filled up the rest of his days, and stamped a sincerity on his repentance : to say all in a word, he lived and died a *Christian*.

WORTHINGTON.

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FOURTEENTH ANNIVERSARY

OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, the sixth of May, 1818, was held, at Free Masons' Hall, London, the Fourteenth Anniversary of the British and Foreign Bible Society.

Among the numerous and respectable assemblage, upon this interesting occasion, were, The Bishops of Norwich, Gloucester, Cloyne, and Derry; Their Excellencies the Ambassadors from the United States of America, and from His Serene Highness the Prince of Hesse Homburg; the Earl of Harrowby, Lord Gambier, the Right Hon. Nicholas Vansittart, M. P., Sir Thomas Dyke Acland, Bart. M. P., Thomas Babington, Esq. M. P., Joseph Butterworth, Esq. M. P., Charles Grant, Esq. M. P., Charles Grant, Jun. Esq. M. P., W. T. Money, Esq. M. P., William Wilberforce, Esq. M. P., Admiral Sir James Saumarez, Bart. K. G. C. B., &c.

Lord Tiegnmouth, in opening the business of the day, read a note from the Bishop of Salisbury, at his Lordship's particular request, stating, that he was much mortified at being prevented, by illness, from attending the Meeting.

An Abstract of the Report was read by the Rev. W. Dealtry, from which it appeared that the Cash Account stood as follows:

	£.	s.	d.
Total Net Receipts, exclusive of Sales,	68,359	19	9
Of which sum, 55,857 <i>l.</i> 7 <i>s.</i> 5 <i>d.</i> was contributed by Auxiliary Societies.			
Received by Sales, the major part of which was for Bibles and Testaments purchased by Bible Associations.....	18,620	0	2
	86,979	10	11

Total Net Payments.....71,099 1 7

That the issue of Bibles and Testaments, within the year, have been 89,795 Bibles, 104,306 Testaments; making the total issued by the British and Foreign Bible Society, in somewhat less than thirteen years, more than TWO MILLIONS of Bibles and Testaments.

The Right Hon. N. Vansittart, (Chancellor of the Exchequer.)

"MY LORD,

"I take the liberty of rising, to move that the Report of the Committee, be received and adopted. And if that were the sole object of my addressing you, it would be unnecessary for me to add any thing to the impression which the Report itself must have made.

I might leave its contents to make their own impression on your minds. For I can appeal to all who have heard it, whether a Report replete with more important facts, and leading to more animating conclusions, was ever delivered to this, or any other Society. I must be permitted, my Lord, to take this opportunity of expressing the gratification with which I am again enabled to partake of this great feast of Christian benevolence. I must be permitted to state the admiration and gratitude with which, in common with those around me, I see the great plans of Providence developing themselves, and its mysterious purposes apparently about to be effected; and in particular, that we are allowed, and enabled, in however humble a degree, to co-operate in so great a work. We find, that while the zeal, the liberality, and energy of this Society, have in no respect diminished within the British dominions, its operations have been widely extending, and receiving the most energetic aid, among foreign nations. I particularly allude to what we have heard respecting the Empire of Russia, and the States of America. Can we be too grateful to that Providence which has touched the hearts of kings and of statesmen, which has raised up a zealous protector and propagator of the Gospel, in the great Sovereign of the North? Can we be too grateful that those extensive dominions, stretching in a solid mass throughout the longitude of one half of the circumference of the globe, are about, in the numberless languages spoken in that vast empire, to receive the blessings of Christianity?

"In the other hemisphere the prospect is equally cheering and delightful. Happy, indeed, is the time when the two greatest maritime nations upon earth are seen uniting their numberless fleets, to circulate, universally, the glad tidings of the Gospel. If we may suppose, my Lord, that the spirits of the just, delivered from the burden of the flesh, are allowed, on any occasion, to take a part in human affairs, with what delight must they co-operate in a work like this; when after the lapse of so many ages, in which the cause of truth appears rather, perhaps, to have receded than advanced, we find the ice beginning to be melted by the beams of the Sun of Righteousness; when we see idolatry and superstition, heathenism and ignorance every where yielding to the simple, the inoffensive, the benevolent exertions of the Christian Missionary. This spectacle must be viewed with delight by those who have gone before us, and who, many of them, sacrificed their lives, and all offered their prayers, for such a consummation as we witness. Truly we may say, in the language of Scripture, 'that many prophets and kings have desired to see the things that we see, but have not seen them, and to hear the things which we hear, but have not heard them.'"

The Bishop of Cloyne.

"I rise to second the motion of the Right Honourable Gentleman who preceded me. But perhaps it may be expected that I should say a few words upon the business which calls us together. I con-

gratulate you upon the progress of your exertions to spread the name of Christ over the world, to carry into execution, as far as you can, the great apostolic commission, 'Go and baptize all nations.' For how could they be baptized in the name of Jesus, without first becoming acquainted with the fact which the Bible reveals,—that the blessed Jesus is their Saviour? That there should be persons in this country who view our proceedings with suspicion, is to me matter of surprise and concern; especially as I see, among the ranks of those who are enemies to our society, the names of scholars whom I admire, and of friends whom I love. Yet, conscious how very differently the same object strikes all of us, as it appears in different lights, I do not condemn their judgment, while I claim the great right of a Protestant minister to consult my own.

"I have, however, my Lord, still more to lament, that there seems, of late, an increasing spirit of hostility against those of us who are Members of the Establishment. At first our opponents disputed with us; they then pitied us; and now they censure us. One gentleman has ventured to assert, that the whole of our exertions may be resolved into a fondness for popularity, and indifference to the established church. A little while after, another person went much further; for he declares us to be an Anti-Christian Association, formed for Anti-Christian purposes. Now it appears to me extraordinary, not to say absurd, that persons, sending the Bible to different countries, and disseminating it among the poor at home, should be accused of not believing in the Bible. I confess I am shocked at a charge of such a nature, brought against so many respectable persons. Gentlemen, I am a Member of the United Church of England and Ireland. I believe its doctrines from the bottom of my heart, and I perform its functions; but I detest the intolerance which, on account of a shade of difference in doctrine or discipline, would consign any one to the uncovenanted mercies of God. What, Gentlemen, because Luther differed from our church in some respects, was he therefore no Christian? The man that first seized the torch which illumined all the west of Europe, and taught us to read and understand the Gospel, was he no Christian himself? What shall we say of the different reformed churches in Germany? What of the Church of Scotland—of the Presbytery of Glasgow, which forms so respectable a part of it, and which has certainly been deeply imbued in the guilt that attaches to our efforts? For, no persons have assisted us more with their purses and with their prayers. And, to come nearer home, Gentlemen, ought such charges to be hastily thrown out against the Prelates of the Established Church? I say nothing as to those who are present; they want no defender: but I may be allowed to repel the attack with indignation, as far as it applies to some who are absent, and to one who is no more; men who have defended the Christian doctrines by their writings, and adorned it by their lives; to the venerable names of Porteus, and Burgess, and Barrington. Are such men not to be Christians?—I fancy the respec-

table audience I address, the noblemen and gentlemen on the platform, the merchants of the city, the ministers of state, who have come forward, much to their credit, on more than one occasion, to declare their concurrence in our principles, will be rather startled at hearing that they are none of them Christians? Half Europe will be astonished at the discovery that Mr. Wilberforce is not a Christian. Gentlemen, such charges, against such men, can only be dismissed from our minds with utter contempt, conscious as we are of the truth of the common maxim, that no disputant has recourse to hard names until he finds himself deficient in good reasons.

"I must say a few words about another adversary of ours, and I will say them as mildly as I can; I mean one that appeared some months ago, His Holiness the Pope. This respectable personage, and respectable he is in many particulars, has condescended to publish a Bull against us. He says, that many heresies will appear, but that the most baneful of all heresies is the reading and dissemination of the Bible. So, then, to propagate that Book in which Christianity is founded, is to propagate heresy. The misfortune of this Bull certainly is, that it comes into the world a thousand years too late. It might have done some harm in the ninth century, but will have very little effect in the nineteenth; and I am glad to know that we have still the countenance of many respectable men of that communion. This is not a time or place to say more, and I shall leave the subject, with one quotation from St. Paul: 'I thank my God, that after the way which they call heresy, so worship I the God of my fathers.' Proceed in your exertions, Gentlemen; God will prosper them; and neither our enemies at home, with all their pamphlets, nor the Pope himself, with all his Bulls, nor the great enemy of mankind, with all his arts, will be able to prevail against us."

His Excellency Mr. Rush, Envoy Extraordinary, and Minister Plenipotentiary, from the United States of America.

"I have been requested, since I came here this morning, by one of the officers of this Institution, to move that the thanks of this Meeting be given to the Right Honourable Lord Teignmouth, President of this Society. Although sensible of my incompetency to this task, I feel, at the same time, that I cannot decline it. Nor can I help expressing the great and solid satisfaction which every bosom must feel at this Anniversary commemoration. Happily, there is a common ground upon which all the nations of the world, who make up the family of Christendom, can associate together; and it is a still happier and more consoling reflection, that it is a ground upon which they can always meet, and ought always to meet, as friends and as brothers. Kings, Emperors, Republics, whatever the grandeur or the means of their human sway, all look up to the same power, are all protected by the same almighty hand: the precepts and the truths contained in the Sacred Volume,

which it is the great and the useful purpose of this Institution to disseminate, are such as command the consentaneous reverence of all nations : and why ? Those precepts and those truths teach the maxims of charity and love, not merely between man and man, but, taking a far more extensive range, they inculcate peace and good will between nation and nation. And hence, the representative of another nation, through a kindness so often extended to foreign ministers in this metropolis, is permitted to be present at such a celebration as this. I was a listener to the eloquent reflections with which the Report concluded.—They are, they must be, true. The poets and orators of Britain may select, if they will, other topics of renown, but in the sober records of the moralist and the historian, in the eyes of other nations, in the eyes of the great family of mankind, the establishment of the British and Foreign Bible Society will ever put forth the purest, the most incontestible titles to the first praise. I felt the force of those kind sentiments, in relation to the kindred Institution of the country to which I belong, to which the Report also has allusion : I felt grateful at the kind manner in which these sentiments were received. I am sure I shall but anticipate the wishes of the Bible Society of the United States, if I return their most grateful thanks. I felt with equal force and gratification, the sentiments uttered by the Right Honourable and distinguished Gentleman who first spoke. May the canvas of the two countries spread more extensively over the world the riches of Christian benevolence than it does the riches of commerce ; and henceforth, may that be their only strife."

The Earl of Harrowby, (President of the Council.)

"It is with peculiar pleasure that I seize this moment of offering myself to your notice, immediately after the speech we have heard from the representative of the United States of America, because I do not know a more striking proof of that feeling which a Society like this is calculated to excite, and to spread, than that it should fall to my lot, in this metropolis, to have the pleasure of seconding a motion made by the Minister of a foreign state. In truth, my Lord, it is a strong proof, that in this cause there is nothing foreign ; but from the progress of this Society, and of Societies like this, we may be sanguine enough to hope that the period may be approaching, (whether with steps more slow, or more rapid, can be known only to that Providence which guides every step of it,) when, in the true sense of the word, all men shall be one fold, under one Shepherd."

"My Lord, I had another reason for wishing to take an early opportunity of addressing myself to your Lordship ; a reason which perhaps reflects some degree of shame upon myself ; and it is this, that I have not the happiness of being one of those who were early engaged in the ranks of this Society : whether, because I was distracted by many other subjects, or whatever was the cause, such

was the fact : and what was it that first directed my attention to this subject ? It was the sounding of the trumpet of alarm. Though I had not sufficiently attended to the progress of the Society, to be myself a competent judge of its proceedings, yet it did strike me, as a most singular circumstance, that it should be a subject of alarm to that Church which I had always conceived to glory that its foundation was the Bible, and its object to spread that Sacred Book more extensively ; that that which was a Protestant Church, which rested its own defence of separation from the Church of Rome, upon the right of private judgment, should hold forth such distrust, should hold so much at a distance from itself all those who (whether right or wrong) had presumed for themselves to exercise the same right which the church of England had exercised for itself ; that it should be deemed, if not a stain, yet a detraction from the advantage and benefit of a good work, to partake with them in the pursuit of it. But, if there was nothing in argument, was there any thing to be found in the conduct of this immense Society, which could justify that alarm by fact ? To argument upon the subject, I paid every possible attention : to pretend to say that I, or any man, could have read, with deep attention, every publication that has appeared upon the subject, would be absurd ; but this I can truly say, that I have read, with the best attention in my power, every publication that has materially attracted the notice of the public. I have read every statement of facts on both sides of the question which were represented to me as worth reading ; and the deliberate result of that investigation has been, a confirmation of the opinion which first struck me, that, so far from any danger existing to the Establishment of which I am a member, the union of that Church with this Society only adds to its credit, its dignity, and its usefulness, and therefore cannot but add to its strength.

“ My Lord, I have been unfortunately prevented from arriving here early enough to have more than a cursory view of the Report which has been read to you and this assembly. I can only speak of the general impression it has given me ; and that impression is gratifying in the highest degree ; it proves that, during a period of more than ordinary pressure, whatever retrenchments have been made, persons have not applied their economy to the Bible Society ; and that it has been assisted in every part of the world, by exertions nearly corresponding ; that its influence has spread to an extent, and its great name has arisen in a manner in which no other Society however respectably constituted, or well conducted, could have done : no insulated Society, in this country, belonging to one peculiar class, be that class what it may, could excite, in all nations, and in all countries, and among all sects, the same degree of enthusiastic adherence which has arisen from the very nature of the Society before us. How could we successfully call upon them to lay aside any of their prejudices ;—to forget for a moment, and

for a moment only, their own peculiar predilections, unless we set them that example ourselves?

"To return to the motion which I have the honour of seconding.—To many of us, whose minds have not been so well disciplined as your Lordship's, your situation on this day might be a subject of pride and exultation: to you, I am persuaded, it is a subject of humble gratitude to that Providence which has permitted you to be the instrument of such extensive, such everduring benefit. Others may fully partake of the pleasure arising from the general success of this Society; but there is one quarter of the globe to which your Lordship must look with peculiar interest: it must be an object of gratification to your mind, to reflect upon the anxiety with which, during your presence in India, you endeavoured to provide for the temporal welfare of millions; but with feelings of a higher order must you now recollect, that, since your absence, your influence in this Society has contributed to diffuse among them blessings of a far higher description. That the prospect which is open before us may be abundantly more extended, must be the object of our wishes and our prayers, and ought also to be that of our exertions.

Lord Teignmouth.

"GENTLEMEN,

"I cannot sufficiently express the happiness which I feel, and my gratitude to the Author of it, in being permitted once more to attend the Anniversary of our Institution, and to rejoice with the Members of it on its past success and encouraging prospects. The experience of fourteen years has realized the hopes with which the Society, in humble dependence upon the divine favour, began its career; and we are now, more than ever, authorised to indulge the confidence, that the liberality which has accelerated the exertions, and enlarged the operations, of the Society, will never relax while the inhabitants of any portion of the earth implore or require its assistance.

"But while we contemplate the auspicious results of our Institution with the delight they cannot fail to inspire; while we reflect, with complacency, on the honour this country has acquired in the estimation of foreign nations, by an Institution which has gained their respect by the piety, and their affections by the benevolence, of its object; while we rejoice in the distinguished privilege of being ourselves the almoners of the bounty of Heaven, and in the assurance so well substantiated, that by the distribution of the imperishable treasures of divine truth and knowledge, we have been the means of enriching those who were poor, of communicating instruction to the ignorant, and consolation to the afflicted; it behoves us, with your Committee, to ascribe the origin and the whole success of our Institution to Him alone to whom the glory is due: and to say,

with devout gratitude, 'Not unto us, O Lord; but unto thy name, be the praise.'

"Our joy thus chastened may be freely indulged; it springs from a pure source; it is no selfish gratification, but that which arises from the successful accomplishment of a sacred duty, combining, in its object, the glory of God, and the advancement of human happiness, through time and eternity.

"I shall not expatiate on these topics before the present assembly as motives to perseverance in our great undertaking; those who have tasted the luxury of beneficence will want no inducement to continue their repast. But if my voice could reach any who have not associated themselves with us, I would affectionately say to them, borrowing an expression of my Right Honourable Friend, the Chancellor of the Exchequer, 'Come, my christian brethren, enjoy with us this feast of benevolence; unite your endeavours with ours to give refreshment to the weary and heavy laden pilgrims of the earth, to dispense that light which was graciously revealed to cheer the despondency of a benighted world. Behold, and pity many millions of your fellow-creatures, who are wandering in the mazes of idolatrous superstitions; partake with us the duty and delight of giving them a guide, which will show them 'the way, the truth, and the life.' Look round on countries over which the Sun of Righteousness once diffused his lustre, but which are now enveloped in the mists of spiritual darkness and ignorance. Join your endeavours with ours to restore to them the long intercepted light. Look round also on your numerous brethren who are suffering affliction. Unite with us in bestowing upon them that which will give them real and abiding consolation. The charity in which we invite your participation is sanctified in its means and its end. We distribute not the meat that perishes, but that spiritual food which will gladden and invigorate the soul. The effects of your benevolence, thus applied, may extend to generations yet unborn; and the prayers of those who are benefited by it, may draw down blessings on yourselves, your children, and your country.

"These sentiments, which I trust are too deeply engraven on my heart ever to be obliterated, will afford a test of my unabated devotion to the cause in which we are engaged; and I offer them as the most acceptable return in my power for the honour conferred upon me by your Resolution."

Admiral Sir James Saumarez, Bart. K. G. C. B., in moving the Thanks to the Vice-Presidents, expressed his warm attachment to the object of the Institution; and declared, that in the whole course of his professional experience, he had always found those seamen who read the Scriptures, most attentive to their duties, most obedient to their officers, and most courageous in the hour of danger.

The Rev. Ralph Wardlaw, Secretary of the Glasgow Bible Society.

"Thirteen years ago, my Lord, I had the pleasure of being a silent spectator and hearer at the First Anniversary of this Institu-

tion ; and I should have been pleased had your Lordship and the Committee permitted me the same pleasure on the present occasion. And yet I know not whether I ought to say so ; for while I feel a diffidence, which I hope is not affected, in coming forward to address such an assembly as this, I do feel, at the same time, a glow of sacred satisfaction and delight, which, in some measure, contributes to lift me above the fear of man ; while I express my warm and growing attachment to the cause of the British and Foreign Bible Society. And I participate in the satisfaction expressed already, this day, arising from the progressive triumphs of this Institution, from the time of its formation to the present hour.

“ If, my Lord, fifteen years ago, any man had ventured to stake the credit of his prophetic sagacity on the prediction that, so soon after, a Society should exist, spending at the rate of Fourscore Thousand Pounds a Year, in the distribution of the Holy Scriptures alone, and surrounded by Auxiliary Societies formed upon the same model, he would have been scouted as an enthusiastic visionary ; and while we might have smiled at the good man’s sanguine expectations, our smiles would have been followed by a sigh of regret, that anticipations so delightful should only be a dream. Yet, my Lord, the dream has been realized ; the vision converted into a reality ; and our minds are become so familiar with that which we should then have regarded as utopian and visionary, that we have almost ceased to wonder at its astonishing details. If any thing could have impressed our minds with a deeper astonishment, it must have been, that such a Society should ever meet with opposition. But, my Lord, I consider the cause of the Bible Society as the cause of God and truth, and that all opposition to it is like the force of floating feathers against the rock of the ocean. It has happened to this Society, as it has happened to Christianity itself. The opposition of its enemies has called forth the zeal, the talents, the argumentative eloquence of its friends ; and every fresh assault has only confirmed its stability, and brought forth its righteousness as the light, and its judgment as the noon day. Yes, this tree of life, in which there is food for all, and the leaves of which are for the healing of the nations, has only struck its roots the deeper by the blasts by which it has been assailed ; it has extended its branches the more widely, and been covered with the more abundant fruits of salvation for mankind ; and amidst all the blasts brought upon it, not a leaf of its lovely foliage has been given to the wind. Then, my Lord, when I consider the object of this Society, and how dear that object must be to the God of the Bible, that God who doeth marvellous things ; I do not feel that I am presumptuous in applying to this Institution the language of ancient inspiration ;— ‘ When thou passest through the waters, I will be with thee, and through the fire, thou shalt not be burned, neither shall the flames kindle upon thee.’ In the midst of all the assaults that can be made on this Society, we may sit down and sing Martin Luther’s Psalm, ‘ God is our refuge and strength ;’ and possess our souls in tranquility and perfect peace.

"My Lord, I consider the British and Foreign Bible Society as having wrested from infidelity two of its favourite sarcasms and reproaches which it has cast upon Christians. The first I allude to is the reproach of supineness and indifference among Christians with regard to that Bible which they profess to believe. Well might the infidel be astonished, and well might he sneer at Christians who professed to believe it, and yet seemed to show so little concern about diffusing the knowledge of that Book which they profess to regard as the Book of God, and the knowledge of which they conceive to be connected with the eternal well-being of their fellow-creatures. But, my Lord, that reproach is now rolling away, and infidels must see that Christians are in earnest about the Bible. May we all show the most anxious and increasing zeal to diffuse the knowledge of it through the earth.

"The other reproach I alluded to, my Lord, is the reproach of alienation and discord among the friends of the Bible. Certainly this Society has contributed most extensively to take from infidelity this topic of reproach. I speak for Scotland, when I say that this Society has materially changed the aspect of christian society there. Multitudes have met, that never met before, and have wondered how they could agree so well. They have looked one another in the face, have embraced one another in the arms of peace, affection, and love; and joined hand and heart in the diffusion of that Bible which is the charter of our spiritual liberties, the bond of our social union, and the ground of our hopes for eternity.

"No feature of the present times strikes me as more interesting than the fact, that the zeal of Christians to *give* the Bible, is so remarkably meeting, throughout the whole world, with a zealous desire to *receive* it. And that desire to receive it appears to spring from a principle of want.

"There seems to be a general feeling getting abroad in the world of the unsatisfactoriness and emptiness of the idolatry and superstition of paganism. There seems to be an agitated state of mind, as if the whole world was saying, 'Wherewith shall I come before the Lord, and bow myself before the most high God?' Whatever be the distress of man, it is distress which the Bible relieves. It is sent to men, whether savage or civilized; to men in every conceivable condition, whatever be their wants, whatever their distresses, whatever their necessities. Now whence has come this solace for all the woes of men, and this relief for all their fears, and especially in reference to the prospects which lie before them in a future world? Whence has it come but from Him who has adapted his Gospel to our necessities? 'As it is appointed unto men once to die, and after death the judgment, so Christ was once offered to bear the sins of many, and to them that look for him, he shall come the second time without sin unto salvation. I look upon the present assembly, my Lord, as the celebration of the triumphs of this Society. And it is a day, I confess, to which I have looked forward with longing delight. I consider it as the celebration of the past triumphs of this Society, as well as the happy anticipation of what it is yet, through the bless-

ing of Heaven, to accomplish. I cannot help viewing our present Meeting as a kind of annual festival held upon the summit of a mountain. We come up with our hearts glowing with mutual love, and we meet at the top with shouts of joy and praise. Here we rear our altar to God, here we plight our common fidelity to the cause of the Bible. From this elevation we cast an eye abroad upon the perishing world, upon the millions of our fellow-creatures yet destitute of the Bible, who are 'living without God and without Christ, and without hope in the world.' Here we raise our signal to the surrounding nations, and we inscribe upon it, 'Glory to God in the highest, on earth peace, and goodwill to men;' while it is seen and hailed with rapturous delight from afar, it is communicated from pole to pole with the rapidity of lightning, and 'distant mountains catch the flying joy.'

"Let me just advert, my Lord, to the grand principle of this Society, to circulate the Bible without note or comment. I rejoice in this principle; but it involves another, a principle which every Protestant should be forward to avow; that the Bible itself is able to make men wise unto salvation, through faith, which is in Christ Jesus. I rejoice in this principle too, because it is an article that ties together all the Bible Societies, and Auxiliary Societies, and Branch Societies, and Associations, in Britain, and Europe, and throughout the world. If you trench upon this sacred principle, my Lord, you destroy the blessed charm that binds the whole together. If you trench upon this sacred principle you overthrow our altars which we have erected to the God of the Bible. You silence our shouts of praise; we must then descend to our respective settlements, with hearts deeply grieved, and inscribe on our Society, 'Ichabod;' the glory is departed; the glory is departed from Britain, for the Bible Society is no more. When I say so, my Lord, I do not use language stronger than expresses the feelings of my mind; for I do consider the British and Foreign Bible Society as one of the principal glories of the age in which we live, and of the nation to which we belong. I consider it as the brightest gem in the diadem of Britain, as the most brilliant ray in the glory that encircles her head. My Lord, if you keep sacredly to the principle just adverted to, I think I may pledge myself for Caledonia. And I hope there is not a North Briton who will not join his hand in the pledge. I pledge myself, she will utter her voice, and lift up her hands on high, in behalf of the Bible Society. She will do more than this; she will open her treasures, and present her gifts, not of frankincense and myrrh, for these her soil does not yield: yet, my Lord, her sons are distinguished for the faculty which, by a sort of Midas-touch, turns every thing to gold; and of that gold, the British and Foreign Bible Society shall never want its due proportion."

The Lord Bishop of Norwich, on moving Thanks to the Royal Dukes, spoke as follows:

"MY LORDS AND GENTLEMEN,

"I shall not attempt to bestow upon these illustrious personages

the eulogiums to which they are so justly entitled. Their claims to our grateful regard are known to the whole of this assembly. On the Fourteenth Anniversary of this incomparable Institution, it cannot be necessary for me to point out either its nature or its design. If we take a view of almost every part of the habitable world; if we confine our view to the state of the Christian world; and still more, if we look at what is passing under our eye in this United Kingdom, we have ample cause to be thankful to Providence for the benefits arising from this excellent Institution. That truly great man, the Emperor of Russia, in a letter to the Governor General of Finland, which was published in one of your Reports, says, with great truth, that religion is the only method of raising the morals of a people; and that, when maintained with purity, it is the firmest bulwark of a state. 'I therefore,' says this illustrious Prince, 'give a part of that property which has lately been applied to the purposes of the State to defray the expense of publishing, in Finland, a Finnish Bible, that every one of my subjects, however poor, may have the advantage and the consolation of being in the possession of a Bible.' Owing to the exertions of this Institution, this sentiment now prevails every where, from the palace to the cottage, and the effects of it cannot fail to be soon very visible; and indeed they are so in a great degree already. We may fondly anticipate their effects in the diminution of juvenile offences; and in reducing the number of those capital executions which have brought upon our Statute Book the reproach of being sanguinary. For, most assuredly, Gentlemen, 'righteousness exalteth a nation, and sin is the reproach of a people,' and must be, sooner or later, their ruin."

The Lord Bishop of Gloucester.

"I have been requested to second the motion which has just been read to you; and I could do it successfully, without attempting to add another word to the forcible remarks which the Bishop of Norwich has laid down; at the same time, I cannot but recollect, that the first time I addressed this assembly, it was on the subject of a similar Resolution of Thanks to those illustrious persons; and I cannot but press upon your consideration the proofs we have of their resemblance to their revered parent, in one point: namely, perseverance. He was, as we know, through a reign of peculiar length, and most remarkable trials, pre-eminent for his inflexible adherence to what he conceived to be his duty. When once his decision was formed on mature consideration, he never suffered himself to be drawn away by the influence of persuasion, or deterred by the fear of reproach. Those illustrious persons have, in this respect, shown themselves worthy children of such a father. They have, in fact, seen nothing in the objections which have been made to this Society to induce them to withdraw; and nothing in the Society itself but what should encourage them to proceed. The voice of objection seems to have been, in some measure; silenced in this country, or at least, in that part of the Empire in which we now are; it seems to have retreated, in a degree, to ano-

ther part of the Empire, from which, I rejoice to say, we have had a representation to day, which has shown us that such objections have little or no effect upon the generality of its inhabitants. These objections have sprung from persons who have been converts from a church which objects to the free circulation of the Bible.

"But these illustrious persons have seen enough, I am fully persuaded, to encourage them to persevere in the support of this Institution. They have seen in it an inflexible adherence to principle. They have seen in it effects of the most peculiar importance to the welfare of society. They have seen in it this effect, that, where a variety of circumstances occur to produce disturbance in a populous district, there has been a marked distinction between the conduct of those connected with the Bible Society, and of those who are not. In the one they have seen contented submission to privations, and decided loyalty; and in the other, alas! they have seen the exact reverse of these dispositions. They have likewise seen the vast building erected in Russia, under the auspices of the Noble Sovereign of the North. They have seen, likewise, the immense extension of the Society through what I may truly call, in a peculiar sense, a sister country; a country whose sisterhood has been pre-eminently manifested in the eloquent encomium which you have heard from the American Ambassador. These illustrious persons, then, have seen nothing to induce them to withdraw, and every thing to encourage them to continue their patronage. Let me then intreat you, my Lords, and Gentlemen, to follow, in this respect, their example; to cleave closer and closer to an Institution which is so admirably adapted to communicate to each individual that principle of godliness which has the promise of the life that now is, and of that which is to come; which, while it fixes our minds in faith upon God and the Saviour, has, at the same time, such a tendency to promote all the duties of social life—to make us sound members of Society, and happy in ourselves."

The Rev. Robert Newton, in moving the Resolution of thanks to the Committee, observed,

That the Anniversaries of Public Institutions were occasions of no ordinary interest: the friends of each Institution were solicitous to know what had been done, in the course of the year, towards realizing the proposed object; the report of success was hailed with feelings of joy and exultation; and mutual congratulation followed by mutual pledges of renewed and continued exertion. But among all the Anniversaries celebrated in this metropolis, or elsewhere, that of the British and Foreign Bible Society stood unrivalled in the estimation of the religious public. It was an Anniversary celebrated not by one party only, but by all parties; exciting a lively interest, presenting an imposing spectacle, and providing a rich repast.

In whatever light he viewed the British and Foreign Bible Society, he could not but regard it as the work of God. The simplicity of its nature strongly indicated the divinity of its original. Pious

and benevolent men had, in different ages and countries, devised various methods of doing good ; but their plans had been fettered by party prejudices, and encumbered by insuperable difficulties. Different bodies of Christians could not unite without violating some conviction, or sacrificing some principle. At last, an Institution had been formed, which proposed the greatest possible good, by means the most simple, and therefore the most unexceptionable : an Institution, whose specific and exclusive object was the circulation of the Holy Scriptures, at home and abroad, without Note or Comment ; and which, therefore, afforded a common ground on which all denominations of Christians could consistently meet, and find scope for co-operation without compromise.

He could not but trace the same divine agency, in the manner in which the operations of the society had been conducted. When persons united together in any secular enterprise, how frequently was the harmony broken by clashing interests and conflicting passions ! Even religious communities were not free from those whose object it was to sow discord, and cause divisions. But, though the British and Foreign Bible Society numbered among its members and friends persons of every gradation in society, and every diversity of profession in religion, the harmony of the Institution had never been disturbed. The high and heavenly employment which it prescribed, rose far above the minor distinctions by which religious bodies are characterized ; and when any of the peculiarities of party pleaded for a little more notice, the answer returned was, ' I am doing a great work, I cannot come down.' If there were any strife, it was the glorious strife of doing good ; if any rivalry, it was the noble rivalry of christian charity. Even in vindicating the Society from those charges which misconception or prejudice had preferred, its advocates had not dipped their pens in the gall of resentment : in contending for the Bible in the spirit of the Bible, they had exemplified the great precept of our common Master, ' I say unto you, love your enemies.' In fact, opposition had defeated its own design ; it had done so by the attention to the Society which it had awakened, the christian spirit with which it had been encountered, and the able vindications which it had drawn forth ; and if for a moment a dark shade had been cast over the Institution, it only occasioned a brighter burst of splendour as it advanced towards the zenith of its glory.

Nor could he forbear remarking a similar providential agency, when he viewed the Society in connexion with the country which gave it birth. The Institution might have been formed in some other country ; but what country on the face of the earth could have furnished those facilities for extensive and successful operations which Britain afforded ? Britain had at once the opportunity and the ability for doing good on a grand and extensive scale. Her opportunity was furnished by the intercourse which, through her commercial transactions, her maritime connexions, and her military stations, she maintains with almost every part of the world. It

were grovelling, indeed, to presume that the opportunity afforded by such intercourse, was designed to promote her secular gain, and not rather to enable her to communicate to nations, the most remote, the inestimable and imperishable blessings of our common Christianity. Her ability, also, arising from the same sources, had obviously the same design. Why was she so eminently distinguished on the scale of nations? Was it that she might appear in the stern and commanding aspect of a conqueror? Was it not that she might be seen in the lovely and imposing attitude of a Benefactress?

‘ That, where Britain’s power
Is felt, mankind may feel her mercy too.’

In this view of the subject, he thought he saw the hand of God, in disposing the British public to support an Institution whose object was to send the word of God to the extremities of the earth. To aid this generous undertaking, the humble mechanic was coming forward with his pence, and the wealthy merchant with his pounds. Females, to the honour of their sex, were consecrating their powerful influence to this holy cause; and he was happy to bear his testimony to the *prudence*, as well as the zeal, which marked the conduct of the Ladies of Liverpool in this great work. The brave defenders of their country were leading the van in this rapid, but bloodless march of the Gospel of Peace. Senators were employing their powerful talents in advocating the cause of revealed truth. Nobles were adding brilliancy to their coronets, by patronizing the work of Him who is King of kings, and Lord of lords. Right Reverend Prelates, in conformity with their dignified and sacred character, were laying their mitres at the foot of the cross; and Princes of the Blood were doing homage to Him who is the Prince of the kings of the earth. If a reason for all this were demanded, it would be found in the language of the prophet:—‘ Thy people shall be willing in the day of thy power.’ Nor would this work be overthrown: the winds might blow, the rains descend, and the storms beat, against this temple of charity; but it would stand; for it had been raised by a Divine Architect: it would stand; for it was a building fitly framed, and compacted together: it would stand; for it was founded upon a rock.

The Rev. Dr. Henderson.

“ My Lord, in rising to second this Resolution, I sincerely rejoice in the opportunity which it affords me of redeeming the pledge which I have given to various Bible Societies, and to numerous individual friends of this Institution, in different parts of the North of Europe. That pledge, my Lord, consists in a promise, that on returning to my native country, and especially if I should have the honour of addressing the Parent Society, I would express to you, my Lord, as its revered President, the high sense of gratitude, and

of obligation, with which they are penetrated for the noble example which you have set them in the establishment of Bible Societies; for the encouraging and animating letters which you have exchanged with them in the course of your correspondence; and above all, for the liberal and munificent aid with which you have encouraged and assisted their exertions; and for that rich supply of copies of the Holy Scriptures with which you have provided the inhabitants of those kingdoms. I regret, my Lord, that they should have chosen an interpreter so little competent to convey to this assembly an adequate idea of their gratitude; but if the smallest weight can be attached to the plain, unvarnished, and simple testimony of an eye witness, and if his statement of facts, which have come under his own observation, can in any measure tend to strengthen a conviction in the minds of the friends of this Institution, of the great good resulting from the foreign operations of the British and Foreign Bible Society, most cheerfully do I come forward to furnish you with that testimony.

"It is, I doubt not, my Lord, still fresh in the memory of many now present, that in the year 1814 I proceeded, at the request of the Committee of this Society, to the distant Island of Iceland, for the purpose of distributing your bounty among its worthy but necessitous inhabitants. We had been accustomed to hear of the early and successful application of the Icelanders to the study of literature, and of the asylum which their Island afforded to the sciences, at a period when the darkest gloom covered the rest of the European horizon. And it is a fact which forms a perfect anomaly in the history of our species, that, in spite of all the physical evils with which they have been visited, the Icelanders are still attached to learning, and may at present boast of a strength and acuteness of intellect, and a stock of general knowledge, superior to what we meet with among people in similar circumstances in any other part of the civilized world. And this, my Lord, must appear the more surprising, when we reflect, that there does not exist a single school for children in that Island. But though there be not a school for the tuition of youth, yet it is a remarkable fact, that there is scarcely to be found a boy or a girl who has reached the age of nine or ten years, that cannot read and write with facility. I mention this, my Lord, to show how well the Icelanders were qualified for making a due and proper application of that gift which was conferred upon them by your bounty. During the winter which I was obliged to spend among them, I found that those copies of the Scriptures which had been brought into circulation were perused every evening in the family circle. Passages of the Old Testament were read by some good reader in the family, while they were engaged at work; and after the occupations of the evening were brought to a close, the sacred volume was then employed at their family devotions.

"The spirit of joy and gratitude displayed by the Icelanders, on receiving copies of the word of God, I have also had repeated op-

portunities of witnessing in other countries in the North of Europe : and if it were necessary to add any thing to the interesting details, that have been laid before you this day, relative to Denmark and Sweden, I would simply advert to one circumstance, which is, the celebration of the Third Anniversary of the Reformation by Luther. This event appears to have called the attention of thousands, and tens of thousands, in the Lutheran Church, to the importance of the Sacred Scriptures ; and I may mention one fact, which, I doubt not, will prove gratifying to your Lordship, and this company, that by order of the Swedish Government, a collection was made, on the day of the Jubilee, in every Church throughout that kingdom, for the purchase and distribution of Bibles among the poorer part of the population.

“ It is no less remarkable, my Lord, than gratifying, to be able to assert, that from this favoured spot, where we are now assembled, to the Capital of the Russian Dominions, all wish well to the British and Foreign Bible Society. That whole extent of country constitutes Bible Society ground. It is impossible for any friend of the Bible Society to proceed to Petersburg, either by the northern route through Sweden, or along the southern shores of the Baltic, without meeting with a Bible Society, an Auxiliary Society, a Branch Society, or a Bible Association, in every town of any note through which he passes. And on his arrival in the Metropolis of that vast Empire, what a spectacle is presented to his view, by the Committee of the Russian Bible Society ! He there beholds a number of individuals of the most distinguished rank in the Empire, combining their talents and energies for the furtherance of that great object, to promote which we are this day assembled. That Society, which was first established through your encouragement, and your aid, I am happy to say, from what I saw myself, is going on from strength to strength. The most potent Auxiliary Societies have been formed in the central towns of the different Governments, of which, few claim greater attention than that formed at Tobolsk, in the very heart of Siberia, a portion of the globe which was once thought to be impenetrable to the Scriptures ; yet in the very centre of that almost interminable wilderness, has the ‘ Rose of Sharon ’ been planted with every prospect of prolific effect.

[Here Dr. Henderson proceeded to give a circumstantial account of the strong impression made on two Tartar Noblemen, by reading the Gospel of St. Matthew in the Calmuck dialect.]

“ My Lord, it also appears, that the Spirit of God is paving the way for the introduction of our exertions into Mahomedan countries. A young man lately visited Orenburg, where he received a copy of the Tartar New Testament, which, there is reason to hope, has been blessed to his conversion. He and his parent had paid a visit to the Tomb of the Prophet, and afterwards retired into Egypt, where his father died at the advanced age of 105 years. Perceiving death

approach, he called his son to him, and said, 'Son, if thou wilt be happy, follow my advice: there is one book, and one book alone, which contains the only directions for the attainment of true felicity, that book is the New Testament.' The copy of the New Testament, which had been put into his hands, is one of those printed at the expense of the British and Foreign Bible Society.

"I cannot sit down, my Lord, without assuring you, and the Meeting, of the sincere pleasure it gives me to witness the growing interest that is excited on behalf of the great object of this Institution; and I do this the rather, because I am soon to proceed to foreign countries; to report what is doing in my native Island in furtherance of this great cause; and when, my Lord, in the course of a short period, I shall have arrived at the place of my destination, in Astrachan; or when I am crossing the vast steppes of independent Tartary, in order to carry to distant nations the fruits of your benevolent exertions, with what feelings of gratitude and delight, shall I not then be able to look back to this happy day! And especially, with this idea I shall be enabled to combine another, that the prayers of the friends of the Bible Society are ascending to Heaven in behalf of its agents, who are employed in foreign parts, that the Great Head of the Church would endow them with wisdom and prudence, with zeal, fortitude, and perseverance; enabling them to go forward in their exertions for ushering in that happy, that glorious period, the dawn of which, we trust, we have already beheld; when 'the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days.'"

[To be Continued.]

[The Religious Publications for June, containing an account of the Great Anniversary Meetings held in London in May, which we have lately received, are replete with highly interesting intelligence. Extracts from them will appear in course in our subsequent pages, as copiously as the extent of this publication will allow. We have been under the necessity of excluding from this Number interesting domestic matter, in order to give, as much as practicable in a body, the elegant and edifying addresses delivered at the Anniversary of the British and Foreign Bible Society, and that of the Missionary Society in London.]

THE TWENTY-FOURTH GENERAL MEETING OF THE MISSIONARY SOCIETY IN LONDON.

SPA FIELDS CHAPEL

Was much crowded on Thursday morning, when the Annual Meeting of the Society for the dispatch of business was held. William Aiers Hankey, Esq. the treasurer, was requested to take the chair; a hymn was sung, and the Rev. Mr. Browning prayed for the presence and blessing of God on the Society and its operations. The plan of the Society, agreed upon at its first establishment,

was then read by the Rev. Mr. Platt, together with the *fundamental principle* of the Society, disclaiming all party and sectarian views.

Mr. Robert Steven then stated, that several other Missionary Societies having been formed since the institution of this in 1795, some confusion had arisen for want of a title more distinctive than that which was then adopted; and that other societies, at home and abroad, having generally given us the appellation of the *London Missionary Society*, he proposed, and it was unanimously agreed, that hereafter, in all the publications of the Society, its Title shall be thus expressed;—‘*The Missionary Society*, instituted in the year 1795, usually called *The London Missionary Society*.’

The Report of the proceedings of the Directors for the past year, but considerably abridged, was next read by the secretary, assisted by his son, the Rev. H. F. Burder.

The Treasurer then presented a detailed account of the Receipts and Disbursements of the Society for the year ending March 31, 1818. Not having room for particulars, we can now only state the gross amount of the receipts from subscriptions, Collections, &c. which is £22,132 1s 6d $\frac{1}{4}$.*

Dr. Bogue then moved, that the Report be received, approved, and printed, according to the discretion of the Directors.

The Doctor began by expressing that he felt a difficulty in speaking on a subject, part of which related to himself: he therefore moved, that ‘Every other part of the Report should be received.’ I doubt not, said he, that what you have heard, relating to the progress of the Gospel, will fill every heart with the liveliest joy. We are met on a most solemn occasion, and should consider ourselves in the presence of the Lord Jesus Christ, engaged to promote his cause in the world, and to extend the borders of his kingdom, to the remotest ends of the earth. And I trust there has been many a prayer offered up, that a double portion of the Holy Spirit may be poured out upon us, and that we may speak, and hear, on subjects relating to Missions, with all that solemnity, and with all that ardent zeal for advancing the cause of Christ, which those who are redeemed by his blood ought to feel.

We met in this place at the commencement of the Society, in the year 1795. Those of us that were then present, may recollect what were then our feelings. And what are they now? Have we been disappointed? No; far from it. We have reason to adore the goodness of God, that the Saviour has smiled upon our undertaking, and displayed the highest approbation of it. What has been contained in the Report, presents to us a most delightful scene. And that Report is strengthened by letters which I have received from the Missionaries themselves; and when I read of their diligence in learning languages, of their zeal in preaching, of their pains in translating the scriptures, and their care to circulate tracts, and to establish schools, and of their interesting journeys to distant places to preach the Gospel, I count it a matter of the live-

* Upwards of ninety-eight thousand dollars.

liest joy. I have no fear relating to ultimate success. Here are the means employed, and the promise of God has secured to us his blessing.

Some think there is nothing done until they hear of success. But suppose a ship were lying at anchor in the harbour, day after day—a ship that is sea-worthy, and well manned, and laden with a cargo of the finest wheat, for a distant part of the world, to feed the needy inhabitants—an ignorant landsman might say, 'Why continue here so long? She will never be able to reach the destined port.' A sailor might reply, 'Do you not know that the wind has been contrary?—by-and-by it will be favourable, and then we shall make progress.' Now, thus it is with respect to the success of the gospel. Where its ministers are labouring we may expect, with confidence and assurance, that when all is prepared, the Spirit of God will breathe on our labour, and then glorious effects will be produced.

But while we have the joy of witnessing extensive and diligent labours, we have also the joy of remarkable success. What a scene is presented in 'the Society Isles!'—the most unlikely of the human race, for savageness, sensuality, and every thing that degrades the human character—the most unlikely people, according to all human appearance, to be converted. What praise is due to those men who waited so patiently, and did not wait in vain. And now such a scene is presented as the world has not of late years brought to view. Idolatry is renounced; fifty places of worship have been erected in the Island of Taheite alone; and the other islands are embracing the gospel; casting away their gods, which are no gods: the Sabbath is observed—family worship attended to: thousands learning to read. What a picture!—what spiritual glory!—what delightful prospects! Who, after this, will doubt the success of missions, and say, 'the time is not come for the Lord's house to be built?'

The accounts from South Africa contain likewise the most pleasing prospects. They present to us the rudest of the human race, in various places, embracing the gospel, cultivating their fields, becoming rational beings, as well as Christians; and advancing their comfort in this world, while they enjoy a prospect of happiness in the world to come. O! what a blessing is the gospel to mankind even in the present life.

There are two different ways in which God works with respect to the success of the gospel. Sometimes he grants success at first. No sooner is the gospel preached, than conversions take place. At other times a Missionary may appear to labour in vain, but it is not in vain. All that time truths are entering into the mind, enlightening and working upon the conscience; and afterwards, by the blessing of God upon their labours, conversions have followed close one upon another; and the great Head of the church has shewed this, that the minister was not before labouring in vain; but that he was breaking up the fallow ground, and the field was preparing for that crop which

afterwards covered it. This should encourage us, and excite in us a spirit of prayer, that the blessing of God may attend the cause of missions.

We have great encouragement to proceed, and ground of congratulation, in what our eyes have seen, as to the labours and success of our Missionaries, and that the spirit of the Christian world has been aroused to unite in this work of advancing the kingdom of Christ. How many societies have sprung up since ours! We have stirred up the spirit of Christians abroad—In Holland, in Switzerland, in Germany, and above all, in America! And how many have been stirred up at home? One denomination and class has been establishing a Missionary Society after another, until, shall I say? the last has now appeared: and the dignitaries of the Established Church are preparing, on a large and extensive scale, to send Missionaries to India and Ceylon. May God give them success! Who will speak against missions now, and call them enthusiastic? It is no small thing that the minds and dispositions of men are so changed; if we go on, at this rate, we know not where we shall stop; there will be the adding of one thing to another, until that glorious season, when all the ends of the earth shall see the salvation of our God. We are now surrounded by many other Missionary Societies: and that consideration imposes duties upon us, to behave aright to those that are members of the same family. Here let us not be wanting. We shall go straight forward in the path of duty, and not be jostled out of the way by any, but pursue those methods we consider the gospel teaches us, in order to carry on our plans, for the advancement of the cause of Christ in the world. But while we do this, let us shew a pleasant disposition to others. Let us beware of boasting—let us not cry, We are the people—we are the fittest to translate the scriptures, and promote missions. Away with such contemptible boastings as these! Let us, with humility and gratitude, acknowledge all the success with which God is pleased to favour us, but let there be no spirit of boasting. Nor should there be any detracting from others. We are not rivals, we are fellow-labourers of the same master, and should have the spirit of brethren. How mean should we be, saying, Such a Missionary Society has this bad thing, and the other bad thing—away with such a spirit as this. There will be faults in Missionaries of all denominations; all will have their mistakes, and they will become wiser by the events that occur.

And let us not withhold from any the due fame that they are entitled to. It is unbecoming to have a niggardly spirit, and to withhold due praise from others, because they labour not with us. A very wise and good proposal was made by our respected friend, respecting an alteration in the name of the Society. When it was instituted, it stood nearly alone—it was a *General Society*, and the name was by no means improper: but other Societies have arisen. It is now highly proper that we should take a name that may not be thought assuming or improper. Let us seek to maintain a spirit of good-will to all. I endeavour to inculcate on the Missionaries a liberal spirit, free, af-

fectionate; to act according to their own judgment; not to be warped by any, but to maintain affection to all. And I desire them not to shew a mean, paltry spirit—to proselyte others, in foreign countries, to their own peculiar opinions in lesser matters; but to consider others as brethren, to let them follow their own judgment; and to act in all things with a dignity that becomes the servants of the Lord Jesus Christ. We are peculiarly called to this, because our Society is not a *Sectarian* Society, but a *Christian* one, grounded on the general principles of the gospel. We send not out Missionaries to establish any one sect or denomination, but to form their converts according to that method they think most agreeable to the word of God. As then we stand on 'vantage ground as to the liberality of our principles, let it be manifested in the liberality of our conduct. If we are to have any emulation, let it be to excel. If we can excel in a laudable, Christian way, then we do right. Let us seek to excel in the wisdom of our plans, in the choice of our fields of labour, in the piety and qualifications of our Missionaries—and, above all, let us labour to excel in the fervour of our prayers, that the glorious gospel may be spread from the rising to the setting of the sun; and that our Missionaries may have a double portion of the Spirit upon them, and their labours be crowned with the most extensive success. I move that the Report, &c.

REV. MR. WARDLAW.

I rise, Sir, most cordially, to second the motion which has now been made, with the addition of that part of it which the venerable Tutor of the Academy where the Missionaries are trained, has modestly omitted. We embrace, therefore, the *whole* of the motion, That the Report, in all its parts, be received, adopted, and circulated, for the information of the Christian community.

The Report which we have heard, Sir, appears to me as a practical commentary on a similitude used in the Scriptures, the full meaning of which we cannot, perhaps, in our colder climate, perfectly appreciate. It is better understood in warmer climates, as my African friend beside me (Mr. Campbell) has often observed: 'as cold waters to a thirsty soul, so is good news from a far country.' We have been hearing good news, which must excite, in every Christian bosom, the feelings of wonder, love, and praise. And were there no other reason why this report should be printed and circulated, than that we may communicate to our fellow Christians our own feelings of delight, that would be sufficient. But we have a more important reason than even this, which is, that by the communication of such intelligence as that we have now heard, we are to keep alive, and to stimulate the zeal and the liberality of the Christian community. Addresses may be delivered, and addresses may be printed and circulated; but after all, I apprehend that *facts* are the best arguments, and the most powerful stimulants. And when we exhibit such facts to the public as have now come before ourselves, we apprehend it

will be impossible for those who feel as Christians to withhold their zealous efforts and liberal contributions for the further aid of this glorious cause.

Thirteen years ago, Sir, I had the pleasure of being present at the Annual Meeting of this Society; and it is now my delight to witness the increasing interest which since that time has been excited. The meeting was then held in a place comparatively small; and I am not sure whether that place was entirely filled. I rejoice that there is now, as this large assembly proves, so much more extensive an interest felt in this metropolis, in the cause of Christian missions. I rejoice in the increased regard paid to the objects of this Society. And I cannot think of this great metropolis without remembering the words of the Christian poet—

‘O! thou resort and mart of all the earth,
‘Chequered with all complexions of mankind,
‘And spotted with all crimes, in whom I see
‘Much that I love, and more that I admire,
‘And all that I abhor’——

And I cannot, in repeating these words, fail to observe, how delighted that Christian poet would have been, had he lived to the present hour, and seen so much more in this metropolis, both of what he loved and what he admired; and with what pleasure he would have swept the lyre of poetry in sounding the praises of the Bible and Missionary Societies, and the success with which the Most High has crowned their efforts.

I have often thought of the stimulus that has been given to the whole surrounding Christian world by the institutions that have within these few years been formed in this country. When we look around, and see the immense influence of Bible Societies and Missionary Societies, and Tract Societies, throughout the whole earth, what British bosom does not glow, and bound with transport, to recollect that the impulse which has set all this moral machinery in motion was given in Britain? Who does not rejoice, that the trumpet that has called forth this immense army of the living God, whose banner is the cross—whose march is silent and rapid—whose conquests are bloodless, and final triumphs sure—was sounded from the shores of his native island? There was a time, in the ministry of our Saviour, when certain Greeks said to Philip, ‘Sir, we would see Jesus.’ And when the message was delivered to the blessed Redeemer, he said; ‘The hour is come, that the Son of man should be glorified: verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.’ The corn of wheat fell into the ground, and died, and it abode not alone, it brought forth much fruit. The little handful that immediately arose from it, was sown on the tops of the mountains of Judea; and it has shaken in the course of time with prosperous fruit; and the whole earth is now filled with its abundant produce. We rejoice in the extension of the Saviour’s kingdom; we rejoice that, while engaged in it, we have no reason

to doubt with regard to its issue. Who can now call in question the propriety of missionary exertions? or, who will now dispute the propriety of carrying forward those exertions with increasing vigour and enlargement of operation? We rejoice in anticipating a period, when all the ends of the earth shall see the salvation of our God: when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. I believe from my heart that, when the Saviour uttered the words which I before alluded to, he had present to his all-comprehensive mind a complete view of the history of the progress of the church to the close of time; that he saw the success of his gospel, which was soon to appear on the day of pentecost, and darted forward his omniscient eye, through successive generations, taking in all the labours of this and other Societies, and the effects thence resulting, even to the final consummation of all things, when a multitude which no man can number shall be gathered out of all kingdoms, and people, and nations, and tongues, to celebrate the riches of redeeming grace.

THE CHAIRMAN.

You have, by the vote you have just passed, expressed your feelings on the tendency, nature, and success of the operations of the Society during the past year. But, my friends, it becomes us to ask, Who hath done those things of which we have heard? We cannot attribute them to the agents which have been employed, for that would be rearing in England that idolatry which we are desirous to suppress through all the world. It has therefore been judged expedient and becoming, by the Directors who prepared and arranged the proceedings of this day, that, at this stage of the business a solemn and a humble expression be given by us, in our associated capacity, to the great Author of all mercies, for the success with which he has been pleased to favour the operations of this Society during the past year. This is proposed to be done, by calling upon a reverend friend now present, to offer up in a brief manner, suitable expressions of thanksgiving to the God and Father of our Lord Jesus Christ: and by singing a hymn which has been composed for the occasion by a poetical friend of the Society.—

HYMN,

COMPOSED FOR THE ANNIVERSARY OF THE MISSIONARY SOCIETY,
BY J. MONTGOMERY, ESQ.

And sung at Spa Fields Chapel, May 14th, 1818.

'Let there be light:—thus spake the Word; The Word was God;—and there was light.' —Still the creative voice is heard; A day is born from ev'ry night.	Nor we alone; its 'wakening smiles Have broke the gloom of Nature's sleep; The word hath reach'd the Western isles; The Spirit moves on yonder deep.
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And ev'ry night shall turn to day,
While months, and years, and ages roll:
—But we have seen a brighter ray
Dawn on the chaos of the Soul.

Already from the dust of Death,
Man in his Maker's image stands;
Once more inhales immortal breath,
And stretches forth to heaven his hands.

From day to day, before our eyes,
Grows and extends the Work begun :
—When shall the new Creation rise
O'er every land beneath the sun ?

When, in the Sabbath of his love,
Shall God from all his labours rest ;
And bending from his throne above,
Again pronounce his creatures blest ?

As sang the Morning Stars of old,
Shouted the Sons of God for joy :
His widening reign while we behold,
Let praise and pray'r our tongues employ.

Till the redeem'd, in ev'ry clime,
Yea, all that breathe, and move, and live,
To Christ, through ev'ry age of time,
The Kingdom, Power, and Glory give.

Prayer was then offered up by the Rev. John Mead Ray, of Sudbury.

REV. DR. HENDERSON.

In rising to move the resolution I have in my hand, I cannot but congratulate this Meeting on the present state, and the promising prospects of the London Missionary Society. Whether we reflect on the ability, the zeal, and the diligence of its Missionaries, the doors of entrance among the Heathens which the great Head of the church has opened before them ; or the ever growing facility for carrying on this great work from year to year ; or whether we consider the increasing zeal which is manifested among the churches, that spirit of prayer which the Holy Spirit of Jehovah has poured out upon his people, the contributions which have flowed during the past year into the treasury of this Society, the important Auxiliary Societies which have been formed in aid of it—I say, in what light soever we view the subject, we see abundant cause of congratulation for the signal blessings that have rested upon this Institution. Surely, Sir, we are warranted to apply to ourselves those words of our adorable Redeemer which he addressed to his disciples when referring to the propagation of his kingdom among men—'Blessed are your eyes, for they see, and your ears, for they hear.' We have been privileged to live in a day in which the zeal and the activity of Christians have been aroused into action ; we have been called to stand still and see the salvation of our God. We have seen him making bare his holy arm before the face of all nations. Our more immediate ancestors could scarcely have formed an idea of the possibility of what we now witness ! They believed ancient prophecy, and made it the matter of their earnest prayer before God ; but they appear not to have been penetrated with a sense of the imperious duty binding upon Christians, at all times to endeavour, by every possible effort, to extend the true knowledge of salvation unto those who are sitting in darkness, and in the region of the shadow of death. This privilege was reserved for us. It is our happy lot to be born in times in which the energies of the Christian world are called into action in behalf of the cause of Jesus, and to the help of the Lord against the mighty. Within a few years, how much has been effected for the extension of the gospel ! Into how many countries have the glad tidings of salvation been carried by the Missionaries sent out from this and similar institutions !

Let us look at Otaheite; what has there been effected! These poor idolaters, a few years ago, were sunk into the grossest sensuality, and appeared incapable of elevating their minds above the things of time or sense—now humbled in the dust, before Jehovah. The Hindoo too is forsaking the unsatisfactory doctrines of Bramah, sitting at the feet of Jesus, who was meek and lowly in heart, and receiving the law at his lips. The Chinese also is tearing from the walls of his apartment his paper gods, throwing them into the fire, acknowledging Jehovah to be the only wise, and the only true God. The poor Hottentot, sunk to the very lowest possible state of human degradation, is elevated by the gospel, and takes his place among the children of God.

It is impossible to turn your attention towards Asia without anticipating the greatest and most glorious results. And particularly, I would advert to the Tartar nations, to whom, as you have heard this day, two valuable Missionaries have been sent. I say two *Missionaries*, for I have the pleasure of being intimately acquainted with both, and with those who are united to them as partners in life. I had the pleasure last year of hearing Mr. Stallibrass, in St Petersburg, bear testimony to the glory and excellence of Jesus; and never shall I forget the impression that appeared to be made upon the audience there, when he, in the true spirit of a Missionary, took for his first text those words of the Apostle, 'I am not ashamed of the gospel of Christ;—for it is the power of God unto salvation, to every one that believeth.' Mr. Rahmn was a Swedish clergyman in Gottenburgh: I had the pleasure of being acquainted with him nearly five years: long had his heart been set upon missionary labours—long had he desired the opportunity of coming over to this highly favoured country, and, if possible, to this more highly favoured metropolis, that he might aid in the labours of British Christians; and he had actually in prospect an advantageous situation in London; but this he readily relinquished for the sake of carrying the Gospel to the Heathen.

I conclude, Sir, by reading the resolution that has been put into my hands:

II. That the most grateful thanks of this Meeting be given to all who have contributed to the funds of this Society, especially to the ministers and congregations who have made collections—to the Treasurers, Secretaries, Collectors, and Members of the Auxiliary Societies, Ladies' Societies, Juvenile Societies, and other Associations; and that they be earnestly requested to persevere in their active and zealous exertions.

The resolution was seconded by the Rev. Jabez Bunting, of the Wesleyan connexion:—

To Judas the traitor, our blessed Saviour once addressed a very cutting question, when he said, 'Wherefore art thou come?' It is very possible that, after the enunciation you have done the honour to make of my particular connexion with another Missionary Society, some

persons present may be half disposed to ask me a similar question, I can assure you, Sir, and I can assure this respected audience, that I come with no traitorous intent, that I come with no hostile purpose. Hostile to this Society no person can be who is not hostile to the general cause of missions, in the promotion of which, God has honoured this Society, by calling it to take so very prominent and distinguished a part. Hostile to the cause of missions, I think, no man can be, who is not hostile to Christianity; for I consider Christianity itself to be, nothing more than one grand comprehensive missionary establishment: whoever, therefore, is hostile to this cause, whatever he may say with his lips, is, I verily believe, more or less an infidel at heart. But, perhaps it becomes me rather to say not so much why I come to attend this Meeting. I came indeed for the same purpose which the audience in general has in view; I came to enjoy Christian pleasure.—Christian edification. I came here to-day, because, on similar occasions in time past, I have derived, I trust, much permanent profit from attending your Meetings. The question which it becomes me to answer, is, What apology can I make for my presumption in thus presenting myself before this assembly, when surrounded by such men as those who now surround me: and why I have taken any part at all in the proceedings of the Meeting? It was by the merest accident I was introduced to the platform; and then the Directors of the Society did me the honour to request that I would second the motion which I hold in my hand. My heart would not allow me to refuse such a pleasure. I am glad to have this opportunity of testifying my respect for this Institution; my ardent admiration of the zeal, industry, and patient perseverance, which the Officers of this Society have manifested for now twenty-three years; and my unfeigned sympathy with it, in those successes with which its labours have been crowned, in various parts of the world. Neither could I resist the inclination which I felt to embrace this opportunity for demonstrating my perfect concurrence in those sentiments which Dr. Bogue addressed to us in his opening speech; particularly those sentiments which relate to a proper and becoming conduct in Missionary Societies towards each other, who are all co-operating in the same field, labouring to accomplish the same great and common object, by what are substantially the same means.

I express with the greatest sincerity my earnest wish, that all Missionary Societies may follow his judicious and parental advice. I trust the time will come when 'Ephraim will not envy Judah, nor Judah vex Ephraim.' It appears to me, Sir, that the success of one Missionary Society is the success of every other that has Christian principles for its foundation. I am sure I have received great advantage from the publications of this Society, from the example of this Society, and from those accounts which it has been my felicity to hear from time to time of its success. Your zeal has provoked very many, encouraged many, and I trust will continue to do so, more and more. With respect to the motion that I am called to second, that it is the bounden duty, &c, I heartily concur in the sentiments expressed; I nevertheless think that the Ministers and Congregations, and Auxilia-

ry Societies, &c. have already received a still higher reward than this resolution, however cordially passed, can confer upon them : They have had their reward in their work.

The gospel is essentially a missionary gospel—a gospel for all nations. And we never enter fully into its spirit till we are led to view it in this light, and place it in this light before our respective congregations. And I am persuaded that, while the congregations have so liberally assisted your funds, and, as instruments in the hands of God, have been watering others, they have been watered themselves. I trust that those to whom this refers, will consider the acknowledgments which this Society annually pays them, as a sort of additional obligation to be ‘steadfast and immovable, always abounding in the work of the Lord.’ It is no small honour to a minister or congregation, or any auxiliary institution, to have the public acknowledgments of a Society such as this. And, as in other cases, where there is honour, there is obligation : it becomes every minister, every congregation, every auxiliary institution to *deserve*, by additional exertions, the honour that is thus annually conferred.

Much has been done by Missionary Societies in the cause of missions : much yet remains to be done. Our various denominations have within their own power almost incredible means of enlarging their exertions, by increased contributions at home. Sir, when it is a well-known fact, that of the Drury Lane Theatre, the annual receipts have been 80,000*l.* never falling below 60,000*l.*; when it is known that the lovers of those amusements in this metropolis have contributed so largely to the funds of one theatre only, in the course of one year; what cannot the friends of Jesus Christ do in all England, if their energies be but properly excited, and if they are but alive, as they ought to be, to the honour of God, and the salvation of their fellow-men? Sir, I feel that I ought to apologize—I offer to God my hearty thanksgivings for your past successes, and my fervent petitions that they may be multiplied in time to come, till ‘the earth shall be filled with the knowledge of the Lord as the waters cover the sea.’

REV. MR. ECCLES, (of Leeds.)

As to the vote of thanks which this meeting has now passed to the subscribers, and active agents of this Society ; I have in the first place to observe, that it will afford me particular pleasure, when, after my return into the West Riding of Yorkshire, at the approaching anniversary of that Auxiliary Society, of which I have the honour to be the Secretary, to communicate the thanks that have been now voted. At the same time, Mr. Chairman, allow me to hope that there is no such thing intended by this vote, as may be called an expression of *compliment*. We come together on these occasions not to compliment each other—we have other and higher purposes in view ; and I feel a degree of satisfaction that, if ever there was any reason, on former occasions, to complain on this subject, that it is now on the decline ; and that the day is fast approaching, when there will not be the least occasion for it.

Perhaps I may be allowed to express another hope, which is, that in the annual meetings of the parent Society; a vote of thanks passed to Auxiliary Societies, and especially to the active agents in those Societies, is not intended to insinuate that those Societies are not in fact *integral parts* of this Society. Surely it is not to be for a moment doubted, that all those who, in the various parts of the country stand pledged to the interests of this Society, are as much the members of this Institution as those who happen to reside in the metropolis. Having made these prefatory observations, I shall only add, that what we have done, we have done under a deep impression that it was our imperious duty; that God our Saviour called us to that duty; and that we are bound, as the disciples of Jesus Christ, to do our utmost, in order that his gospel may be preached in all nations. When we consider what our Missionary brethren, who have left the conveniencies and comforts of home, are doing and suffering every day in foreign lands—we can scarcely think that any thanks are due to those who are serving the Society at home. And I would also observe, that we have found the advantage of the institution, in reference to our own immediate and domestic concerns. I know not a congregation in the West-Riding of Yorkshire, that has entered heartily into the feelings, interests, and proceedings of the Missionary Society, that is not at this day abundantly the better for it. I can testify here, to the glory of God, respecting one congregation, with the interests of which I am best acquainted, that we have abundantly profited by the measures which, in reference to this Society, we have seen it necessary to adopt. And, Sir, we look forward to the great day, when the secrets of all hearts shall be judged, and when every man shall have praise of God. And though we are encouraged by the expression we have received of the grateful and affectionate feeling of our brethren, yet we rejoice particularly in the anticipation of that Divine and gracious plaudit—‘Well done, good and faithful servants, enter ye into the joy of your Lord.’

Res. III. That this Meeting, deeply sensible of the importance of voluntary associations among the friends of the Redeemer, in promotion of the cause of missions, not only as affording the most efficient support to the funds of this Society, but as tending to diffuse among British Christians a due sense of their obligations to send the gospel to Heathen nations, do earnestly press upon the attention of the brethren throughout the united kingdom the duty of extending as far as possible such associations. They beg leave also to recommend the formation of Female Associations for this purpose, wherever they can with propriety be introduced; the pious zeal of some female Christians, both in town and country, having already proved highly beneficial.

The Rev. Mr. Berry, of Warminster, moved the above resolutions, but wishing to give place to his elder brethren, he modestly declined enlarging on the subject of it.

Mr. John Wilks, who seconded the motion,
[after dwelling at some length upon the vast and wonderful powers of the human soul, and of its infinite value in reference to eternity,

proceeded to say]—It is under this conviction of the value of the soul of man, that this Society has been organized. And I must be allowed to say, that, If all the energies of the Society—if all the money which it has expended—all the prayers that have been offered—all the labours of all the various institutions which it has contributed to originate, had been instrumental but to the salvation of one soul, that effort would have been worthy of Christian benevolence, and acceptable to our Saviour and our God. And when we connect with that reflection, the multitude of those who now are perishing for lack of knowledge—the many millions of the human race who are perpetually sinking into a state of eternal wretchedness and torment—when we think how perpetually the human race are increasing, and doubling their population; we then feel, that no efforts which can be made, can be too great, too arduous or important, in order to carry the measures of such a Society as this into instantaneous effect. It is therefore, Sir, that I second this motion with peculiar pleasure.

REV. JOHN PHILIP, (of Aberdeen.)

Mr. Philip began by observing, that when our Lord made his last journey to Jerusalem, the whole city was moved; so, when Christ appears to be approaching to establish his kingdom throughout the world, the church at large is in motion.

Our Fathers (said he) told us the great things which they had seen; but we have seen far greater things than they. The work of God is in progress; it is in operation, and will gradually destroy all opposition—every link in the chain of caste—the influence of every false deity, and will finally change the character of the interesting population of India. I was happy to observe in your Report, that the civilization of Africa is carried on in conjunction with the labours of the Missionaries. When the Lord created man, he placed him in the garden of Eden; and he was to labour in that garden with his hands: if this was the case with man in a state of innocence, how much more should we think it necessary that the Heathen should be taught to cultivate the earth, and be instructed in those employments which are connected with civilization in the present state of man! Your Report contained, also, an interesting account of Russia.—But I will not detain you longer: I only remark, that I consider it as a high honour to be connected in any measure with this Society. And that, when the Angel of the covenant shall descend to enlighten the earth with his glory—when we shall see how much the labours of this Society have added to the numbers of the redeemed, and promoted the happiness of Heaven: it will be found a higher honour to have been an Officer or Director of this Society, than to have occupied the most elevated station in the world.

REV. E. YOUNG, (of Whitby.)

In rising to second the motion, permit me simply to state the joy which I feel in common with my brethren in the glad tidings this day communicated; particularly the glad tidings of the distant islands of the South Seas: and in connexion with these tidings, allow me to call

upon you, to look back to that period when these islands were first brought to the knowledge of the civilized world. What were the designs of those who first discovered them? The great design of those who went thither was to enlarge the field of human knowledge—to discover new sources for commercial enterprise: but behold! how God has overruled the designs of men for the accomplishment of his own gracious purposes. I might go on to notice not only how the commendable designs of men, but the designs of men hostile to truth, have been overruled by God, for the advancement of his own kingdom: but at this late hour I will simply express my humble concurrence with the motion that has now been made.

ANNIVERSARY COLLECTIONS, May 1818.

Surrey Chapel, 422*l* 12*s* 10*d*—Tabernacle, 178*l* 9*s* 0*d*—Albion Chapel, 28*l* 0*s* 0*d*—Spa Fields Do. 116*l* 17*s* 3*d*—Tottenham Court Do. 146*l* 14*s* 0*d*—St. Bride's Church, 131*l* 0*s* 9*d*—Sion Chapel, 116*l* 1*s* 0*d*—Silver Street Do. 37*l* 10*s* 3*d*—Orange Street Do. 85*l* 0*s* 0*d*.—Total, 1262*l* 5*s* 1*d*.

FOR THE CHRISTIAN HERALD.

Extract of a letter from Liverpool, dated Jan. 7, 1818.

"A circumstance occurred during the last month relative to the Missionaries, of a very serious nature.—"Sir Alexander Johnstone, Lord Chief Justice in the Island of Ceylon, (who is a very warm friend of the Missionaries on that Island,) is just arrived in England, and has brought with him two of the principal priests of Budhu, (the name of the god which the natives worship,) they had read the gospels which are translated into their language, and their belief in the religion of Budhu was considerably shaken. They read the gospels over again, and came to the resolution of renouncing the worship of Budhu and embracing Christianity. They had read, that except a man give up houses and lands, &c. for the sake of Christ, he cannot be his disciple; and understanding this in a literal sense, they immediately parted with the lands which had been appropriated for their support; and understanding the Chief Justice was coming to England, they waited upon him to request he would bring them with him to England, the land of Christians. They told him they read that Jesus Christ chose fishermen for his apostles, they said that they were of the caste of fishermen, and that perhaps Jesus Christ would send them to preach his Gospel. Sir A. Johnstone did not encourage their going to England, told them he had no authority to take them; that they would be a great expense to the committee who manage the Missions, and that there was no room in the vessel. They repeatedly waited upon him, and said they would go in the steerage if he would but allow them. Still he discouraged them, and when he was on board, and the vessel actually under way, they took a boat from the shore and went along side the vessel, and begged in the most importunate manner he would take them along with him; he then consented, and they came in the steerage. They are placed under the care of Dr. Clark at Millbrook, about 10 miles from Liverpool, and discover the greatest genius. They are learning the English language, and seem most anxious to be made Christians. Dr. Clark labours to impress upon their minds, that they must be made Christians at the heart. They anxiously inquire how long it will be before they are Christians at the heart. One is about 23 years of age, the other about 25. They still wear their robes, which are yellow, and are worn thrown over one shoulder, the other left bare. If they should become acquainted with true religion, and ultimately preachers of it, they promise to be of considerable service in instructing other Missionaries in their languages, &c. &c. and in preaching the Gospel to their idolatrous countrymen. I feel a very strong desire to see them, but they have not appeared in public, and very few persons have access to them."

*The Treasurer of the American Bible Society has acknowledged the receipt of
\$ 4183 37 for the month of July, 1818: as follows, viz:—*

From the Newark Bible Society, New-Jersey—by Mr. James Crane, Treas	\$ 150
New-York Female Auxiliary B. S.—by Miss H. L. Murray, Treasurer	450
Springfield B. S. Kentucky—by Richard Cocke, Esq. Treasurer	100
Washington B. S. Penn.—by Thos. Hoge, Esq. Treasurer for 1817	100
The same—by the same for 1818	100
Franklin B. S., Mass.—by Messrs. T. Strong, and G. Grennell Junr.	50
Berkshire B. S. Mass.—by Mr. Joseph Woodbridge—their surplus revenue	140
Louisiana B. S.—by Alfred Hennen Esq.	500
Hampden B. S. Mass.—by Mr. Daul. Bontecou, Treasurer, for Bibles	150
Union B. S. of Burke County, Geo.—by Mr. Alexr. Carter do.	150
Vermont B. S.—by Jeduthun Loomis Esq. do.	450
Elizabethtown Aux B. S. N. J.—by Mr. D. Meeker	100
Fem. Bible and Tract Soc. of Newburyport, Mass. by Mr. A. Perkins, a donation	20
Fem. Charitable Soc. of Pomfret, Conn.—by Mrs. E. Porter do.	13 50
Fem. Cent Soc. of Hanover, N. J. for the translations—by Mr. E. P. Swift	7
A coll. made by Mr. J. King, of Clinton, Jones Co. Geo., remitted to Dr. Romeyn	14
From a friend—inclosed to Mr. John E. Caldwell.	5

And the following sums, to constitute the following Ministers members for life :

Rev. Elnathan Walker, Pastor of the Congregational Church in Homer—by the Fem. Aux. B. S. of Cortland County, N. Y.	30
Rev. Alfred Bennet, Pastor of the Baptist Church in Homer—by the same	30
Rev. James Tufts, of Brattleboro', Vt. by—thro' Messrs. Fitch, Goodwin, & Co.	30
Rev. Chas. W. Milton, of Newburyport,—by Females of his Society	30
Rev. Chas. A. Boardman—by Ladies of the Society of New Preston, Conn.	33
Rev. Robt. H. Bishop, Professor of Logic and Moral Philosophy, in the Tran- sylvania University—by young gentlemen under his instruction	30
Rev. James Taylor—by the Fem. Association of Sunderland, Mass.	30
Rev. Benj. B. Stockton—by ladies of Skaneateles, N. Y.	30
Rev. Ralph Emerson—by ladies of the Cong. of Norfolk, Conn.	30
Rev. Levi Parsons—by Fem. Charity Soc. of Marcellus, N. Y.	30
Rev. Stephen Mason—by ladies of First Soc. in Washington County, N. Y.	32
Rev. John Anderson—by Fem. Soc. of Buffaloe, Washn. County, Penn.	30
Rev. Matthew Brown, of Washington Pa.—by a few ladies of his congregation	30
Also, in addition to the 20 Dolls. contributed before, for the Rev. H. Taylor, by the Wilksbarre. Fem. B. S. the further sum of	10
Also from Mr. William Ladd, of Minot, Maine, as a member for life	30
And from Mr. John Adriance, of Harlem, N. Y. his annual subscription	3

*From J. E. Caldwell, Agent of the Society, rec'd by him in July for
Bibles and New-Testaments sold, as follows:*

From the Marine B. S. of New-York, by Mr. N. Taylor	\$ 242
Orange B. S., N. Y.—by Mr. C. T. Blauvelt,	19 57
Elizabethtown Female B. S.—by Mr. G. C. Barber	10 05
Orange B. S., N. J.—by Rev. Asa Hillyer	50
Methodist Society,—by Rev. J. Soule	554 50
St. Lawrence Fem. B. S.—by Mrs. L. Rosseil to Dr. R.	50
Madrid Fem. B. S.—by Mrs. R. Stone	46 90
Woodbridge Fem. B. S.—by Mrs. N. Allen	23 45
New-York B. S.—by Mr. C. Heyer	102 50
B. S. of Salem and Vicinity, Mass.—by Mr. J. Stone	113
Sundry individuals	33 90
	1245 87
	4183 37

*We have been informed that the following donations have been recently received by the
Treasurer of the General Synod, in aid of the Funds of the Theological Seminary of the
Reformed Dutch Church:—*

From the Theological School Society of Kingston	\$ 21
the Female Cent Society of Kingston	35
the Bergentown Female Cent Society	67 50
the Juvenile Cent Society of Bergen	20
the Female Cent Society of Six Mile Run in New Jersey	35

THE CHRISTIAN HERALD.

VOL. V.]

Saturday, September 5, 1818.

[No. 11.]

FOURTEENTH ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

(Continued from our last.)

His Excellency, Baron Gerning, Envoy from his Serene Highness the Prince of Hesse Homburg, on moving the Thanks to the Treasurer, spoke as follows :—

“I am very happy to find myself in such an honourable Society, which, animated by truly Christian patriotism and philanthropy, has the great object of dispensing the Holy Scriptures, in their original purity, to every part of the world.

“I also cannot but avail myself of this opportunity to express, in the name of my German brethren in general, and more especially in that of the Bible Society at Frankfort on the Main, (my native town,) their most cordial thanks for the essential aid, the interesting communications, and kind instructions, they have derived from the excellent British Parent Institution.”

Sir Thomas Dyke Acland, Bart. M. P.

“MY LORD,

“If the illustrious stranger, no longer a stranger, (he will, I hope, allow us to call him a Brother among us,) felt the want of words to express his sentiments, on this occasion, before an English assembly, I am quite sure he showed that he did not want a heart to beat warmly with ours in this sacred cause ; and I trust he will have felt that we do sympathize as warmly in all his joys, and all his interests.

“But the purpose for which I now appear, my Lord, to address you, is one that is always gratifying, because it implies a strong and steadfast attachment to the sacred cause which we are met here to commemorate and promote. And, my Lord, it is peculiarly gratifying to express that attachment, by means of this acknowledgment, either to persons of high rank, or any of those officers and meritorious persons who take our work in their hands, and by whom, through the blessing of God, it is so well prosecuted. There are none present whose public feeling, on this occasion, will not warm at the recollection of how much we have owed to him who was the first Treasurer of this Institution. And I know not that I can say more, than that all of us, who knew that excellent gentleman, do anticipate that his successor will pursue the same excellent course ; and we trust he will be long continued to enjoy the sacred satisfaction of keeping the treasures of this Society. I am persuaded that Gentleman must feel the greatest pleasure, in the first instance, in receiving the collective fruits of so

much charity, and afterward, in *distributing* them with as large a hand as that with which they have been given.

[*Sir Thomas Acland then adverted to that article of the Report which stated the grant of 5000*l.* to the Catholic Professor, Leander Van Ess, to promote the distribution of the Scriptures, as affording him peculiar gratification ; and proceeded as follows :*]

“ If there be any persons who, from principle, as well as from prejudice, might be supposed to have entertained a misconception of, or a disinclination to, the views of this Society, it must be that body with which that enlightened Professor was connected, among whom you have distributed so munificent a gift. And therefore, when they who, above all others, attribute the greatest authority to the ministration of the priesthood, are content to unite with their Protestant brethren upon the broad basis of Christianity, and say, ‘ We will distribute the Bible, and the Bible alone, together with you,’ they hereby put their seal to the course which this Society professes to take. Whether for the guidance of our own proceedings, or for doing away the opposition that from time to time is excited against us, there is nothing more important than to bear in mind, that the object of the Society is not to take any share in giving instruction ; but it is to supply the basis, the only unobjectionable basis, of all instruction, to every creature. It is, as stated in your Report, to give that Book which is the only ground-work, and the only rule, of the Christian ministration ; and therefore, I cannot see why, as long as the members do not transgress the limits they have prescribed to themselves, any Christian ministry in the world should not receive that ground-work with thankfulness at their hands.”

[*After a variety of remarks, illustrating the unexceptionable nature of this principle, as furnishing the seed to the agriculturist, and the materials for the builder, without presuming to dictate how the one should sow, or the other should build, Sir Thomas concluded by urging the importance of adhering strictly to this limitation ; for if it were transgressed, their principles would be infringed, their bond of union dissolved, and their charter would be lost for ever.*]

John Thornton, Esq., Treasurer.

“ Gratified, as I must naturally be, by the vote of thanks which you have just passed, I am still more gratified, in consequence of the mode in which those thanks were conveyed. It was, indeed, in my friend, who seconded that vote of thanks, a kind consideration of my feelings, when he diverted your attention from the individual who now addresses you, to him who was your former Treasurer : it is indeed gratifying, in such an assembly as this, to have the memory of that beloved and revered individual recalled to our recollection. And if, as the Chancellor of the Exchequer has this day observed, it be permitted to those who have departed from

this scene of exertion and of suffering, to look down upon works of benevolence and charity; and to be present, in spirit, at Meetings like this, confident am I, that the spirit of our late Treasurer is now partaking in our joys. But, my Lord, I turn from a subject so painful, though pleasingly painful to myself, to that which more properly belongs to me, as his representative and successor. And here my Friend has anticipated, in some degree, what I have now the pleasure of communicating to you, that the finances of this great Society, instead of declining, as might have been expected, have exceeded those of the preceding year in the amount of more than 6000*l*. There is one other circumstance which it is gratifying to me to reflect upon, that the profits of our Sales are diminishing. This I consider as an index of the degree in which our own country is already supplied by the Society.

[*Mr. Thornton then proceeded to remark on the simplicity and comprehensiveness of the Institution;—adverting to the latter, he continued as follows:*]

“My Lord, it is not merely with regard to geographical space; but I consider, also, as a topic of gratifying and useful reflection, its comprehensiveness, as it embraces all classes and descriptions of men. The Bible Society comprehends all, and excludes none. When I see an audience like the present, comprehending persons of the most polished minds, and the deepest erudition; when I consider how much of piety, of learning, and of understanding, is inclosed within these walls; and when I consider, at the same time, that possibly among the Don Cossacks, there may be at this time a Bible Society meeting, I am struck with the comprehensiveness of this Institution, as it respects the matter of intellect, through all its gradations of strength and cultivation.

“My Lord, there is one other thought, which is, the comprehensiveness of the Bible Society, as it regards time. I am one of those who am inclined to hope that the British and Foreign Bible Society will endure as long as the world endures: yet, my Lord, when I reflect that all things upon this earth are transitory; when I reflect how the most noble structures are fallen to decay, I am sure we all feel the possibility, that even this Society may be at last extinct, that the glory of Britain may pass away,

‘And, like the baseless fabric of a vision,

‘Leave not a wreck behind.’

Possible it is, though not greatly probable. Now, your Report tells you, that more than two millions of Bibles and Testaments have been already distributed in the world: and here, my Lord, I take my stand, when I speak of the comprehensiveness of the Bible Society, as it regards the idea of time and duration. I say, that while these Bibles exist, and after they cease to exist, the principles they have been the means of imparting to the hearts of the generations of mankind, will, to the end of time, amidst all

opposition, call forth the thanks of millions of the human race to the Almighty, for the blessings of the Bible."

The Lord Bishop of Derry.

"It would be quite unnecessary for me to say one word to procure the unanimous approbation of the motion which I shall now have the honour to make, That the thanks of the Meeting be given to the Secretaries," &c.

William Wilberforce, Esq. M.P.

"MY LORD,

"I need not say that I rise with the most sincere disposition to join in the sentiment which is expressed by the motion you have just now heard. It is delightful, upon this Anniversary, to come forward and meet again our old friends, and to find that we are continually receiving fresh accounts of new triumphs, bloodless triumphs, as they have been called, which only tend to increase the comfort and happiness of all mankind, from the greatest to the least.

"I am sure the persons who are the objects of this vote deserve, in a high degree, the thanks they are now to receive. For myself, however fortunate and honoured I esteem myself, in having been, from the first, a member of this Institution, I am obliged to confess, that other far less pleasing occupations have prevented my rendering it the assistance I could have wished. It is nothing to come and celebrate the harvest home; the toil and the merit belong to those who, by painful exertions, and through various discouragements, prepare the triumphs of these festive Anniversaries. It is delightful to see my friend behind me looking as fresh as at the beginning of his labours; and another friend, whom I dearly love, though retaining still some traces of his illness, yet coming with a heart as sound and unbroken as ever, testifying his willingness to renew his labours, and to continue them to the end. If ever there was a service in which it is an honour to be engaged, it is that which we are now prosecuting. When I consider all the various degrees and kinds of good which it tends to produce, they are indeed innumerable in their multitude, and immeasurable in their extent; and we are sometimes apt, from the very magnitude and the vastness of the dimensions of this prodigious work, to be not sufficiently conscious of the real benefits that are produced by it. It was, therefore, with delight, that, after contemplating the objects of this Society, on a large scale, I was conducted, by one who lately spoke, to the interior of an Iceland cottage, and there found how the loneliness and solitude of a long evening were cheered by the instructions of a Bible, the gift of which showed that remote but interesting people, that there were those who loved them, and felt for them, in this Island. It is delightful to see the inhabitants of all the different climates come with their offerings, and willingly present them, as the very effect of their receiving in-

struction and benefit themselves; an effect which always produces a desire to communicate the happiness received.

"My Lord; we may, undoubtedly, with more confidence, and with the greater satisfaction, continue our exertions in this good cause, when we consider that it is not our own wisdom in which we exult, but that it is the wisdom of Him who cannot err, and that we are proceeding in a path marked out for us by an almighty hand. Every thing of human production, we know, takes some taint of corruption and imperfection; but this great cause carries with it all the traces of a high origin, and shows, by its own native dignity, that it is derived from heaven. We find that there is this great difference, too, between the good we do in this Society, and every other service of a benevolent kind, in which we are individually engaged. We do good in different ways, and in different situations, and apply ourselves, as occasions recut, to the different evils that afflict mankind during the course of our existence; but here we have the true *panacea*: here we are giving, as it were, the seminal principle of all good, and are promoting every kind and form of benefit that can accrue to man, either here or hereafter. And I cannot doubt, for my own part, that this is a work in which not only we, but, as was said by the dear friend who preceded me, the spirits above, will take their part also: the only thing I objected to in the statement of my friend, the Chancellor of the Exchequer, was, that he made this engagement to depend upon an *if*. My Lord, there is no *if* in the case: we are assured, in Holy Writ, that the angels of God rejoice over the conversion of a single sinner; how, then, can we doubt whether those happy spirits join in celebrating those triumphs which we here commemorate, and in wishing that our advantages may be co-extensive with the whole earth?

"It is, my Lord, the delightful, it is the never to be forgotten pre-eminence of our proceedings, that they tend to make men happy here; and for ever happy hereafter: and I cannot but feel this peculiarly in one instance, which was alluded to by some one who preceded me, who so well pointed out that the Royal Family had trodden in the steps of their venerable parent, and had endeavoured to carry into execution the wish expressed by him, that every individual child in his dominions might possess, and be able to read, the Bible. We are obliged, from circumstances, to consider that venerable personage as now in a sort of middle state,—as almost withdrawn from the world: but, my Lord, I have no doubt, when he takes his place in the upper regions, and sees the prospect opening before him, of the triumphs that we have been achieving, he will glory in them, and look down with delightful reflection, that, during the time that himself was under an eclipse the glories of his kingdom were augmenting, not only by the triumphs of its arms, but by the grandeur and more durable victories of the Bible Society.

"My Lord, I again congratulate your Lordship, in occupying so long the station which you enjoy, and, I hope, you will continue to enjoy; till, at last, taking your station in that better world, changing your place, but, I hope, not your employment or company, you may rejoice still more in the triumphs of the Bible Society, because you will then be in a situation better able to estimate their value.

"With regard to these three Gentlemen to whom this motion relates, I am sure if I were to enter at all into detail, and endeavour to pay, in every degree, the debt of gratitude I owe them, I ought to begin on the morning of a summer day, and yet I should not have finished my task by midnight. I will only say, that there is something delightful in considering that these Gentlemen have all caught, themselves personally, the very spirit of the Society to which they belong. It was supposed that the difference of their religious connexions would involve them in occasional contentions; but no such humiliating scene has been exhibited; all, on the contrary has been peace, and love, and unity; and we have to rejoice, in their instance, that they exhibit the '*tria juncta in uno*.' Perhaps I am in a situation to value this sort of union more than many who are present. Alas! we who are far less eligibly situated in political life know but little of it; therefore I own, that to find persons so insensible to the value of concord and unanimity as to wish to exclude it, and almost to grudge us the enjoyment of it, has something in it so paradoxical that I really could not have expected it. For my part, when I come here, I seem to breathe in freer air, and the sun enlightens me with a brighter ray. I feel, in some degree, relieved from those associations of a worldly nature, and I rejoice to anticipate that day when all distinctions shall be done away, and we shall all praise our Heavenly Father with the voice of unmingled gratitude and love.

"Undoubtedly, my Lord, we feel that the union which prevails among us is our greatest honour. And let us never, never forget it, in the opposition we may experience; let us always remember, that the great motto of the Bible Society is that which our Saviour gave to his disciples, 'By this shall all men know that ye are my disciples, if ye have love one to another.'

The Rev. John Owen.

"MY LORDS AND GENTLEMEN,

"The duty of acknowledging the thanks to your Secretaries has devolved upon me; and if the services for which those thanks have been voted were less generally known, and less kindly appreciated than they are, I should think that I was undertaking not only a difficult, but a hazardous task, in availing myself of the first dawn of returning health to address so august, so interesting, so overwhelming an assembly as the present. But, my Lords and Gentlemen, fourteen years of busy action in the discharge of an office conferred upon us, not solicited by us, have given us such a

place in your minds and your affections, that it will not require many (if, indeed, it require any) words, on my part, to induce you to believe, that what you have offered in the spirit of friendship we accept in the spirit of gratitude. I dare not allow myself to be too particular in adverting to the state and the feelings of those whom you have been pleased to make the subjects of your notice: it is, however, a topic on which it would ill become me, on the present occasion, to be altogether silent.

"I congratulate you, then, my Lords and Gentlemen, on the continued health and undiminished activity of your Foreign Secretary; and sincerely do I rejoice, that his body, which seems to have been cast in the same mould with his spirit, shows no symptoms of having suffered by the fatigues and anxieties of incessant occupation. For my other colleague, who appears before you in the aspect (I would fain hope not wholly in the condition) of a real invalid, I cannot contemplate his present situation without being forcibly reminded of what till lately was my own. Nor can I forbear expressing how much it subtracted from the enjoyment of that health, which, after fifteen months of alternate agony and depression, was graciously restored, to see the cup of bitterness which had been removed from my lips, so speedily afterward applied to his. But He who worketh all things after the counsel of his will, is incapable of acting otherwise than kindly and wisely; and certainly I am the last who could be excused for doubting that He doeth all things well. Such, then, are the circumstances of your Secretaries; and whether our strength be great or small, whether our days are to be many or few, both the one and the other are engaged and devoted to the promotion of a cause from which not even the conviction of our insufficiency will dispose us to retire. We feel our weakness; but we know also our resources: and past experience has taught us to believe and expect that, as our day, so our strength shall be. In this confidence we are willing and resolved to continue 'your servants for Jesus' sake.' All that we ask of you is to give us your confidence, and withhold from us your applause. Our feelings will be most gratified, and our hearts best secured, if you will permit us (as far as is compatible with the duties of our office) to be MUCH EMPLOYED, LITTLE SEEN, AND LESS COMMENDED.

"But, my Lords and Gentlemen, it may, perhaps, be expected, that, before I retire, I should briefly explain the grounds on which we justify to ourselves, to our connexions, and to the world, the renewal of our pledge to serve the Institution in the offices in which you have thought proper to place us.

"First, then, we avow, that our regard for the *object* of the Society, the dissemination of the Holy Scriptures, remains undiminished. The Bible is not a book to which those who have felt its power are liable, by length of time, and the vicissitudes of life, to grow indifferent. If we are capable of estimating its value, and desiring its circulation, in the vigour of health, and the cheerfulness of prosperity, believe me, my Lords and Gentlemen, these

sentiments are not weakened by those visitations which confine us to a bed of sickness, throw a gloom on every earthly object of endearment around us, and forbid us to take an interest in any thing but what may prepare us for the hour of death, and the day of judgment.

"Our attachment to the *principles* of the Society, (as uniting in this object all classes of Christians,) has undergone no change, nor experienced any abatement. We consider these principles as founded in human nature, and adapted to the circumstances and the purposes of human society. We trace them in all the works of creation and providence,

'Where order in variety we see,
'And where, though all things differ, all agree.'

They are the principles of that liberal and happy constitution under which it is our privilege to live: and what is more than all, they are the principles of the Bible; they are recognized by the charter of our common salvation, and are inculcated by the spirit of that Gospel whose work is peace, and whose end is charity.

"The *proceedings* of the Society form another ground on which we continue to feel attached to its interests. If there be a Committee on whose diligence and fidelity the public may rely, (I say it advisedly,) it is that to whose administration the affairs of the British and Foreign Bible Society are annually intrusted. It is true, that Committee is composed of fallible men: and if, in the discharge of their multifarious duties, their vigilance should be thought sometimes to have forsaken them, they will not be judged severely by those who consider that imperfection belongs to our nature; and that even he has been charged with sometimes forgetting himself, whose mind approached the nearest to perfection, and whose immortal productions have been, for nearly three thousand years, the delight and the admiration of mankind.

"The Reverend Secretary from Scotland has expressed himself with Caledonian strength on the value of our fundamental regulation; *to circulate the Scriptures without Note or Comment*; and the importance attached to it by the country which he represents, and of which, I may say, without flattery, he is so distinguished an ornament. I would assure that Gentleman, in the hearing of this great assembly, that no language he has used, or can use, would be too strong to express our attachment to that fundamental regulation, and our resolution to maintain it to the uttermost. To err is human; to retract an error is, I had almost said, something more than human. This much, however, I will assert, that if any thing should appear on the face of our transactions, which does not approve itself to the scrupulous and honourable judgment of our friends, not only in Scotland, but in any part of the empire, so far from evincing an obstinate adherence to any measures we may be thought to have erroneously adopted, we will retrace our steps, revise our decisions, and, if that appear expedient, even re-

voke and rescind them, rather than hazard the smallest infringement of that principle of union which binds us together. In giving this pledge, I am persuaded I shall be supported by the Noble Lord in the Chair, and by all who take part occasionally, or regularly, in the business of the Metropolitan Committee. If, therefore, adherence to our principles can retain Caledonia in our interest, I feel convinced that we shall never lose the advantage of her co-operation, or the tribute of her gold. When I speak of co-operation, I am reminded of an expression which fell from our Treasurer, on which I must be permitted to make a remark. In commenting on the Account, our Treasurer inferred, from the diminution of our Sales, that the wants of the country proportionally decreased. However natural, or rather plausible, such a conclusion might be, I cannot but regard it as one upon which it would be very unsafe to place any reliance. Such calculations have deceived us before, and may deceive us again. We are so much accustomed to look at what has been done, that we may be very liable to overlook what remains to be done; as the husbandman who is surrounded by his well-cultivated enclosures seldom dreams of those wastes which are yet out of cultivation. It is for such persons as Mr. Dudley, and his coadjutors, who visit and inquire, to report to us in what degree the British population are supplied with the Scriptures; and if we may judge from the discoveries which their zeal has brought to light, our domestic work is but in progress; and our Auxiliary Societies and Bible Associations have yet ample scope left for the employment of their exertions.

"There is, my Lords and Gentlemen, one other consideration which reconciles the Secretaries to a continuance of their labours, and that is, the *prosperity* with which the operations of the Society have been attended. I am far, indeed, from estimating the merits of the Institution by the rank of its Patrons, or the number of its supporters; by the territory which it covers, or the resources which it commands. Still, however, when I see it acquire so much of that influence by which the Supreme Disposer of affairs is accustomed to promote the interests of his kingdom, I cannot but consider it as marked with his approbation, and feel the ties drawn more closely which unite me to its service.

"If, then, my Lords and Gentlemen, things be as I have described them; if the Society have an object of supreme and unvariable excellence; if its principles be sound, its proceedings correct, and its prosperity abundant, we have ample grounds for renewing our engagement to labour in its employment, and nothing to desire, but that we may have sufficient strength both of body and mind to serve it as it ought to be served. Of the event, as it respects the issue of our labours, we have every thing to encourage the most pleasing anticipations. If we act in consistency with the spirit of our cause; if we suppress in ourselves, and discourage in others, those passions which minister to violence and strife; if we disdain to compass our laudable ends by any other than legitimate

and unexceptionable means, there is no degree of success to which, under the divine blessing, we may not confidently look forward. The Institution will then appear, wherever it is seen, in a character becoming its object and its end. It may be opposed; it may be censured: but no weapon that is formed against it shall prosper; and every tongue that rises up in judgment against it, it shall condemn. Its course shall be a steady progress from strength to strength; and the brightness of its rising be but a faint type of the fulness of its glory, when it shall have attained the perfect day."

The Rev. Professor Farish, (of Cambridge,) in moving Thanks to the Presbyteries and Friends of the Society in Scotland, &c. observed, that

With respect to Scotland, and what it is inclined to do for the Society, he needed only to refer to the eloquent speech of the Gentleman from that country, who had addressed the Meeting. He would recall to their recollection what Caledonia had already done for it; that the Presbyteries nourished it in its infancy; that they came forward in a manner which he was sure could not but be felt with the warmest gratitude.

[The Professor then took a view of certain benefits and blessings which the Society has been the means of procuring in a collateral way, on the country, and the world; and concluded as follows:]

"I have said that God works by natural means; and I will call to your recollection, that if we go back but a few years, we shall find a universal acknowledgment, that we might look forward to the day in which the Bible shall extend itself over all the world; but yet it was considered as a thing that required the exertions of a miraculous power. But we have lived to see a day in which, we may hope, this great object will be fully attained, not by miracles, but by natural means; the most eminent of which, I doubt not, are those adopted by this Society. And let us ever remember, that those natural means, combining the zeal, and correctness, and exertion, of the persons engaged, are as much the appointment of God as the most miraculous; and it becomes all of us, the highest who have engaged in this great work, and the lowest who have contributed their mites, equally to remember that it is God that worketh, and that they are but humble instruments in the hand of the Almighty."

Admiral Lord Gambier.

"Although I feel deeply my inability to address such an assembly as this, with the effect which I should desire earnestly to do, yet, if I were reduced to the lowest degree of inability and weakness, almost to the extinction of life itself, yet would I lift my feeble hand in the service of this great cause, and would endeavour

to raise my voice, in expressing the admiration which I have of this excellent Institution.

"My Lord, we have this day heard the voices of some of the most learned and the most eloquent men employed in the praise of the excellency of our work; yet, I must say, that when language can be found to express the greatness and the excellency of all the other glorious works of the Almighty, then, and not till then, will language be found to express the excellency of this great Institution. I will not trouble your Lordship at so late an hour of the day, but only second the motion."

James Haldane, Esq. (Member of the Committee of the Edinburgh Bible Society.) in moving thanks to the Auxiliary Societies, &c. said, that

Although he had never had the happiness of being present at an Anniversary Meeting of the British and Foreign Bible Society, he had been, in his humble measure, engaged in promoting its objects for a number of years. He rejoiced in the consolation that had been eloquently pointed out, that the lovers of the Bible have now found common ground upon which to stand while they unitedly attacked the kingdom of Satan. He believed that the want of zeal among Protestants, with which they had often been charged, was owing to divisions among Christians; and it did not seem easy to find out a plan in which they should be able to unite, and at the same time, not to compromise any principle, but to hold fast a good conscience to their great Lord and Master. Such a plan had now been discovered, and upon this ground all Christians, he thought, might, and ought, conscientiously to unite.

For many years Christians remained separated. They were so much engaged in maintaining civil war, that they had no time to make any grand attack upon the kingdom of Satan. Each was endeavouring to defend his own territory against his neighbour.

[Mr. Haldane then traced, in a concern for heathen nations, the origin of that zeal, which, mingling like leaven progressively with the mass of the Christian world, terminated in the magnificent plan for supplying the whole world with the word of God.]

He would again refer to what had been characterised as a favourite object with Caledonia; and that was, that the principle, the fundamental principle of the Bible Society, of circulating the Scriptures without note or comment, should ever be adhered to. Enough had been said upon this subject, to give perfect satisfaction to the mind; and he trusted they would all see more of the glorious effects of this measure. He thought it highly to the honour of the British and Foreign Bible Society, that they had maintained this principle with so great decision and perseverance. It was, in fact, declaring, that the Bible is a plain book; that it is

able to make men wise unto salvation; and that those apprehensions were unfounded, which were so widely extended, even among Protestants, that it was peculiarly liable to misapprehension, and hardly to be trusted in the hands of the ignorant, without a commentary to explain it. It was to the honour of the Society that it had exploded this maxim, and declared that the Scriptures plainly expressed the 'wisdom and the power of God.'

He anticipated great results from what is now going forward. Many instances had been stated of the Scriptures, without note or comment, finding their way to the hearts and consciences of men. This, then, he thought, was calculated much to encourage us.

"I beg pardon, my Lord," said Mr. Haldane, "for having, at so late an hour, trespassed on your patience. But having had this opportunity, the first that was afforded me, of witnessing this Anniversary, I was desirous, in my own name, and in the name of the country in which I live, to declare my highest approbation, and to pledge ourselves, that we will do all in our power, to promote the glorious objects in which you are united."

The Rev. Dr. Thorpe, (late Secretary to the Hibernian B. Society.)

"I come forward, my Lord, for the purpose of seconding the Resolution which has been proposed; and at this late period of the day, I should not for a moment trespass upon the attention of the Meeting, but that it appears right to our Secretary, that, as usual, you should receive some account of the state of the Hibernian Bible Society. Although I am no longer an officer of that Institution, (having ceased to be so in consequence of residing now in this country,) yet, I trust, I shall receive credit, when I say, that I feel as lively an interest as ever in its concerns, and in its prosperity.

"My Lord, I am sorry to say, that I have no very pleasing intelligence to give in reference to the progress of that Institution within the last year. Ireland has been, during that period, a scene of great distress, in consequence of the fever which has prevailed in various parts of it; but, my Lord, I am sure that the Meeting will hear, with pleasure, that many of those attacked by the fever, derived from the Bibles which had been furnished by the Hibernian Bible Society, their best hope, and their only comfort, in the hour of death; and that their surviving friends looked into that sacred volume, and found consolation. I have the satisfaction to state to your Lordship, that, notwithstanding the opposition which some persons have given to the circulation of the Scriptures, all denominations of Christians in Ireland seem increasingly desirous to become possessed of the word of God. I am particularly happy to state this with respect to our Roman Catholic countrymen in Ireland. In order to meet the desires of the Roman Catholics, and to put their own version of the Scriptures into their hands, a very large edition of the Douay Bible has been published by their clergy in the City of Cork. This marks a desire in that body of persons to be possessed of the Scriptures. I have also the pleasure of

being able to state, that a Roman Catholic Clergyman of considerable influence has given permission to have our version read by the Roman Catholic children in the schools throughout his Diocese. I conceive it is but right to state these facts fairly and strongly to the Meeting, because, on former occasions, I have pointed out the opposition that has been given in Ireland to the circulation of the word of God.

[Dr. Thorpe then adverted to the absurd and even ridiculous arguments employed by the more recent opponents of the Society in that Country: and having exposed them with considerable humour and acuteness, proceeded as follows:]

"My Lord, if I appear to treat the opposition to the circulation of the Bible in Ireland with levity, I assure you I do not feel lightly upon the subject. That man must possess extraordinary dullness of intellect, or, I was going to say, great malignity of heart, who would obstruct the progress of the word of God in such a country as Ireland. But, my Lord, I am sanguine enough to hope, that the labours of these Gentlemen will not be crowned with the success they anticipate. My countrymen there begin to find out, that the Bible furnishes some better rules for the guidance of their conduct, than the foolish fables and absurd superstitions by which they have been influenced. I see different classes of my countrymen disposed to unite heart and hand in the dissemination of the sacred Scriptures. I see many who were indifferent towards the Bible Society, or even opposed to it, gradually diverging from the ranks of the opponents, and marshalling themselves among the friends of this institution. I augur well from these things.

"The most distinguished Prelates of our Church support the Hibernian Bible Society. Among these, his Grace the Primate has professed his approbation of it, and up to the present hour, has given to it his most efficient support.

"My Lord, I cannot conclude without recommending to this Meeting to assist Ireland in the hour of her necessities. Ireland cannot give the Scriptures to her population without your assistance. But if by the past I may judge of what is to come, I may infer, that that assistance will not be withheld. Sure I am, that you will liberally give to that country, whose destinies are interwoven with your own, that country which has determined to stand or fall with you, the blessings of the word of God, in the same extent in which you enjoy them yourselves."

The Bishop of Clonme having moved thanks to the President for his conduct in the Chair, and being seconded by acclamation, his Lordship terminated the business of the day in the following words:

"Gentlemen, if ever I found an irresistible impulse to rejoice with those that rejoice, it must be on this occasion. Indeed, my heart must be cold and insensible, if it did not vibrate with gratitude to God, and love to my fellow-creatures."

EXTRACTS FROM THE FOURTEENTH REPORT
OF THE
BRITISH AND FOREIGN BIBLE SOCIETY.

(Continued from page 288.)

IN the EAST, the object of the Institution continues to be prosecuted with zeal and diligence, by its several Auxiliary Societies and Agents, in that interesting portion of the world.

At the head of these stands the CORRESPONDING COMMITTEE at CALCUTTA.

In addition to the grants annually made to this Committee, of 2000*l.*, (one moiety of which is appropriated to the translations going forward by the Baptist Missionaries at Serampore,) 1000*l.* have been voted, for the special purpose of aiding the printing and distribution of the Chinese Scriptures, translated by Dr. Marshman. And further, with a view to afford a more effectual encouragement to the translation and circulation of the Scriptures in India, the Corresponding Committee have been authorised to appropriate the sum of 500*l.* to the first thousand copies of every approved translation of the New Testament into any dialect of India, in which no translation has previously existed. The resolution on which this procedure has been adopted was prompted by the zeal and liberality of William Hey, Esq. of Leeds, and other respectable individuals, who, struck with the proposal of the Baptist Missionaries at Serampore, to execute 26 versions on those moderate terms, and desirous to excite increased attention to this subject, presented the Society with the sum of FOURTEEN HUNDRED and SEVENTY-FIVE POUNDS, as an offering from certain "friends to the translation of the Scriptures into the vernacular dialects of India."

One thousand copies of the octavo Roman-Malay Testament, together with an equal number of copies of the Book of Genesis, had, within that period, been dispatched to Amboyna, where both the wants and the desires of more than 30,000 native Christians would render such a temporary supply, however inadequate, particularly seasonable. From more recent intelligence, it appears that 3000 copies of the Arabic-Malay had been completed, and were to be dispatched by the first opportunities. The Roman-Malay Bible would also (it was expected) be finished before the close of the year: and when to this shall be added the edition of 5000 Bibles, and 10,000 extra Testaments, now printing under the direction of your Committee, some justice will, it is hoped, be done to the inhabitants of the Moluccas, who, through their Auxiliary Bible Society at Amboyna, have already remitted nearly 1000*l.* to the Parent Institution.

Nor are these operations going forward without the prospect of good effects. Many of the natives of India (Mahomedans, as well as Hindoos) evince not only a willing, but a solicitous disposition to receive and peruse such versions of the Holy Scriptures as are intelligible to them : and so strongly has this disposition been manifested, in the reception given to the Rev. Henry Martyn's Hindostanee Testament, that, of the 5000 copies printed, in 1814, at the expense of the British and Foreign Bible Society, so few remained undistributed at the close of 1816, as to render it necessary for the Corresponding Committee at Calcutta to order another edition of the same extent.

A very intelligent and truly Christian native, Appavoo, having been employed by the learned and industrious Colonel Mackenzie to collect antiquities for him, in aid of a great work in which he is engaged, undertook to distribute some Tamul New Testaments, in the course of his journey. Among the happy results with which this procedure of Appavoo has been already attended, the deposed Rajah of Travancore has been so impressed with the Bible, that he has directed a chapter to be read to him daily ; and the High Priest of the Jainas has desired a visit from the Rev. Mr. Rhenius, who sent him the Tamul Bible, to explain the Gospel more perfectly to him and his people. Under the impression made by these, and other interesting circumstances, the Christian native writes :—

“While we have time, let us sow the good seed of the Gospel: the God of heaven will shower on it his Holy Spirit, that it may bring forth good fruits:”—and he adds in a strain of interesting simplicity ; “In every age there have arisen some alterations in their superstition. Inquiry is made into their own Vedam, to find out the good way : I am sure, very soon, God Almighty will enlarge his kingdom ; and the venerable benefactors who exert themselves in this desirable cause, will be rewarded a thousand fold.”

The COLOMBO Auxiliary Bible Society, in the Island of Ceylon, continues to manifest a laudable anxiety to give effect to the design of its institution.

The introduction of the Scriptures among the prisoners in the jails, through the instrumentality of the Wesleyan Missionaries, has been attended with the happiest success. When Mr. Lynch first visited the jail of Jaffna, he found only two of the prisoners who could read ; and he gave to each a Testament, which they promised to read to their fellow-prisoners. In the course of a short time, one of them had read the whole to several who were anxious to hear it. The jailor reported, that, since this humane attention had been shown to the prisoners, the prison was no longer disturbed with the same drunken noise, and gambling, which, before, too frequently prevailed. A similar reform is stated to have followed the employment of the same means among the prisoners in the jail at Point de Galle. This reform was characterized, among other things, by a particular respect for the Sab-

bath. "They were formerly (observes the relater) in the habit of cleansing out the jail on Sunday morning; but now they work after their usual hour on Saturday evening, to avoid breaking the fourth commandment." Such results, while they evince the power of the divine word, and that under very unfavourable circumstances, demonstrate at the same time, the seasonableness and utility of those exertions by which its dissemination is promoted.

On the bulk of the ignorant and uneducated natives it were premature to expect that any considerable impression should yet have been made. It does, however, appear, that, in several parts of the Island, the Scriptures, both in the Tamul and Cingalese dialects, have been sought for with great avidity: copies of the latter have been eagerly received by the intelligent among the Cingalese, and even by several of the Bhuddist priesthood, who have, of late, in some places, been roused to an uncommon degree of inquiry on the subject of the Christian Scriptures. This disposition has been greatly confirmed by the examples of certain natives of high rank, and superior information, who, under the influence of divine grace, have been brought, chiefly through reading the Scriptures, to renounce their idolatry, and make a public profession of the Christian faith. The influence of these events has been widely propagated; and not only the superstitious Bhuddists, but the haughty "Mahomedans, have begun to manifest an inclination to receive instruction themselves, and to permit their children to partake of the benefit of an improved education."

The Society at BOMBAY has, in the discharge of its duties, paid equal attention to the distribution of the Scriptures, already in its possession, and the procurement of such new translations as are required by the nations inhabiting the shores along which it is expected its operations will be extended.

Beyond the immediate precincts of Bombay, the Society has endeavoured to extend its good offices to the Christians at Surat, at Kaira in Guzerat, and at Seroor in the neighbourhood of Poona; at each of which places English Clergymen are now stationed.

To the Southward of Bombay, on the Malabar Coast, the Committee have sent, for distribution, some copies of the New Testament, in Portuguese, for the use of the native Christians at Cananore; in French, at Mahe; and in Dutch, at Cochin. In the last of these places, (the most interesting of all within the reach of this Society,) its Committee have presented to the Syrian Churches those copies of the Syriac Gospels, (edited by the late Dr. Buchanan,) which had been forwarded to them from London for that purpose. This supply, though inconsiderable, proved most acceptable to the Syrian Bishop and his Clergy; who expressed satisfaction with the manner in which the printing was executed, and their most earnest desire to receive the whole of the Old and New Testament printed in the same manner. This desire will have been, to a certain extent, gratified by the receipt and perusal of the entire

New Testament; copies of which (as has been stated under the head of Madras) are now in circulation among them.

From the Coast of Malabar the BOMBAY Bible Society has endeavoured to extend its influence to the distant shores of the Persian Gulph; and it has there distributed several Arabic Bibles, partly through the means of the British Resident at Bussorah.

"A connexion," as its Committee observes, "seems thus to be immediately formed with the Parent Society in London, which, by the numerous Societies in Russia and Germany, in the Crimea, and even in Georgia; by its correspondence at Constantinople: in parts of Asia Minor; and lastly, with the British Resident at Bagdad, has established a connexion throughout the vast continent of Europe and Asia, from the banks of the Thames to the regions of the Ganges."

The JAVA Auxiliary Bible Society, at Batavia, formed under the auspices of Sir Thomas Raffles, and eminently indebted to his friendship and exertions; has found in the new Governor General of that settlement, Baron Van der Capellen, a President, from whose attachment to the Institution, and attention to its proceedings, well-founded hopes are entertained of its prosperity and success.

The Auxiliary Bible Societies at AMBOYNA and PENANG, (or Prince of Wales's Island,) as also the Branch at Malacca, are, according to their respective means and opportunities, assisting to impart the Holy Scriptures, in the native languages, to Christians and Heathens. The want of the Scriptures at Amboyna may be painfully inferred, from the fact of a Malay Bible having in November, 1816, fetched at a public sale Forty-six Spanish dollars, (upwards of 10 $\frac{1}{2}$ sterling.) What provision has been made, both in London and Calcutta, for remedying this want, has already been stated.

The PENANG Bible Society commenced its proceedings by ordering a supply of the Scriptures in the English, Portuguese, Dutch, Malayan, Bengalee, Telinga, Persian, and Tamul languages, from the Depository of the Calcutta Auxiliary Bible Society; with which Institution it was more particularly formed to co-operate, in order the better to realize its design of rendering the Island of Penang the medium of distributing the Holy Scriptures among the more eastern Islands and nations of Asia.

From MALACCA the principal intelligence respects the printing and distribution of the Chinese Scriptures.

The Rev. Dr. Morrison, early in last year, directed 9000 copies of his Chinese Translation of the New Testament, together with certain portions of the Pentateuch, translated by himself and the Rev. Mr. Milne, to be printed at Malacca; not considering it prudent to print them at Canton. Of the preceding editions, Mr. Milne had made a very extensive, and, in many instances, successful distribution, particularly in Java, Penang, and Malacca. Of the effect produced in Java, a very interesting account was given in a letter from the late Rev. Mr. Supper, annexed to the Thirteenth Report.

In Penang, Mr. Milne estimates the number of Chinese settlers at 8000; and he observes, that, in the course of his distribution, he did not meet with one who did not thankfully receive a New Testament from his hands.

In Malacca Mr. Milne has found many openings for putting the Chinese Scriptures into hopeful circulation. By the communication which it maintains with those places in the Archipelago, where the Chinese reside; with various parts of Cochin China, and Siam, where multitudes of Chinese are settled; and even with three provinces of China itself, opportunities occur, of which Mr. Milne has diligently availed himself, and by a due use of which, much good it is hoped may hereafter be accomplished.

To forward an object of such magnitude and interest, your Committee have granted an additional 1000*l.*; and they feel persuaded that, in so doing, they shall obtain the hearty concurrence of every Member of the Society.

To these Asiatic details, your Committee have the satisfaction to add the pleasing and memorable fact, that a Bible Society has been formed at SYDNEY, in Port Jackson, under the designation of "The Auxiliary Bible Society of New South Wales." At the institution of this Society, (which took place on the 7th of March, 1817,) His Excellency the Governor, who presided, explained, to a numerous assembly of officers, gentlemen, and private individuals, the nature of the proposed establishment, which he thought himself bound to support, "as a man and a Christian." The Rev. Samuel Marsden, Senior Chaplain, His Honour the Judge Advocate, and other respectable individuals, took part in the proceedings; and the formation of the Society was followed by some practical arrangements for carrying its object into effect, as well as by a liberal subscription of more than 300*l.* Of this sum 150*l.* have been remitted to your Society, accompanied with a respectful communication from His Excellency, Governor Macquarie; acknowledging the receipt of 4000 Bibles and Testaments, sent out by your Society for the use of the Colonists, "which," adds the Governor, "they stood greatly in need of, and will be most thankful to receive on any terms." His Excellency gives, at the same time, an account of the judicious measures which he had adopted for effecting their proper distribution. On the whole, when it is considered, under what circumstances, and for what end, this remote settlement was formed, the degree of prosperity which it has attained, and the geographical position which it occupies, your Committee cannot but regard the establishment of the New South Wales Auxiliary Bible Society as an event of considerable moment; and anticipate, from its future operations, great moral benefit, not only to the Colony itself, but to the other parts of New Holland, and the adjacent Islands, with which it may hereafter cultivate a friendly communication.

AFRICA, though, from the peculiar circumstances of that Continent, requiring more than almost any portion of the globe the sort of instruction which the Scriptures are designed to convey, has hitherto

derived little benefit, comparatively, from the institution of Bible Societies. By that at Sierra Leone, your Committee have reason to believe, as much has been done as its situation and circumstances would allow : and it is some consolation, in the dearth of materials from that Continent in general, to be able to state, that a contribution in gold dust, (amounting in pecuniary value to 103*l.* 14*s.* 7*d.*) has been transmitted from the officers of the African Company, on the Gold Coast, to promote the objects of your Society.

Encouraged by these appearances, in concurrence with the sure word of prophecy, your Committee will cherish a hope that the day may not be distant, when the light, now hovering on the borders of this vast Continent, will penetrate into the interior ; and dissipate the awful delusion under which nearly one hundred and fifty millions of human beings do homage to the grossest idolatry, and the most demoralizing imposture.

To the Auxiliary Bible Societies, previously existing in *BRITISH NORTH AMERICA*, the following have been added since the last Report :

1. The Auxiliary Bible Society of Niagara, in Upper Canada.

Among the resolutions passed at the formation of this Society, (which took place at a meeting in the church, the Rev. Robert Addison in the chair,) it was specially determined, "that the Committee request the Board of Education to direct the master of every parish school in this district, to examine how many of the inhabitants, where he teaches, are in possession of Bibles and Testaments, and to report the same to this committee ; and that a Bible Association be promoted wherever there is a school.

The establishment of this Society may be hailed as a useful opening for the entrance of the Scriptures into a quarter where they are much needed : there being "reason to apprehend," (as the Society itself states,) "that a large majority of back settlers are without the Sacred Volume."

2. The Prince Edward's Island Bible Society.

3. The Midland District, Upper Canada, Auxiliary Bible Society.

The District from which this Society derives its name, and in which it is designed to operate, is one of the ten Civil Divisions of Upper Canada. It extends from the north eastern extremity, or outlet of Lake Ontario, south westerly, about half the length of the Lake, and comprehends one of the most populous portions of the province.

The seat of the Society is Ernest-Town, situated on the Lake shore.

From St. John's, Newfoundland, satisfactory accounts have been received of the distribution of the Scriptures sent out by your Society for the inhabitants of that Island.

The Moravian Missionaries on the Coast of Labrador are proceeding diligently with the completion of the translation of the New Testament into the Esquimaux language. In the mean time, the

parts already printed, (the Four Gospels, and Acts of the Apostles,) are perused with great interest, and thankfulness, by the Christian Esquimaux. Of this, a very gratifying assurance was received from two of the Missionaries, (one of whom had ministered more than thirty-one years in Labrador,) who attended your Committee, by desire, in the costume of the natives, and expressed the gratitude of their Esquimaux congregations with great simplicity and feeling.

In the Islands of Antigua and St. Christopher, copies of the Scriptures, furnished by your Committee, have been distributed among an eager and a thankful people. "Several pious blacks," (writes a correspondent,) "came from Barbuda, an Island a short distance from Antigua, to request that a few Bibles and Testaments might be given them: for these they begged in a very affecting manner. I gave them two dozen Testaments. On receiving the rich treasure their joy was inexpressible, as might be seen by the tears which flowed down their sable faces."

Similar accounts have been received from Berbice and Demarara; from the latter of which places the distributor writes:—"I had no just idea of the number of Negroes that wish for Bibles, till I mentioned to some of them, that I would procure Bibles for those who wished to have them. The next week applications poured in from every plantation, and every quarter."

Similar accounts have been transmitted from New Providence, where Whites and Blacks emulated each other in expressing their thanks for the Bibles and Testaments received, and in petitioning for further supplies. So great was the demand for Spanish Testaments, that 48 were sold in a day, for half a dollar each.

Your Committee will only add, that the 500 Bibles and 1000 Testaments, in French and English, sent to Cape Henry, in St. Domingo, have been received and distributed in the Schools and the Army. One thousand copies of the Four Gospels and Acts of the Apostles, in French and English, in parallel columns, were also despatched to that quarter early in the present year; and (the edition being finished) they have since been followed by 3000 entire New Testaments, together with the second part of what had been previously forwarded. The particular object of this impression, executed at the express request of the King of Hayti, is to facilitate the acquisition of the English language among the population subject to his authority.

Extracts from the Nineteenth Report of the Committee of the RELIGIOUS TRACT SOCIETY OF LONDON.

The number of Tracts issued during the last year, under various forms, exceeds *Three Millions and a Half*: of which a very considerable quantity has been gratuitously voted for various purposes; the expense of which, together with the loss incurred by Tracts sold

at reduced prices to Hawkers, &c. amounts to nearly *Seven Hundred Pounds*.

These gratuitous supplies have been furnished to Hospitals; to the Army and Navy; to the Colliers on the Thames; to the crews of the four ships proceeding on the Expedition towards the North Pole; to Convict Ships and to Prisons; including a Vote to the Committee of Ladies laudably employed in instructing the Prisoners in Newgate; to the Committee for the relief of Poor Seamen; to the Guardian Society; and to persons proceeding to various Foreign Stations.

In the Metropolis, the Tracts have excited the attention of many Italians, Spaniards, Frenchmen, and Germans, especially the two former, who manifest great eagerness for them, as well as for the Holy Scriptures in their own tongue.

In New South Wales 3,000 Tracts have been most gladly received; and, in a recent letter from thence, your Committee are informed, "There are living witnesses of the utility and blessedness of these silent preachers of righteousness."

The intelligence from India is peculiarly encouraging. The Rev. J. Hands, Missionary at Bellary, has remitted another sum of £4, from the Tract Society formed at that place.

The increase of pious Clergymen and zealous Missionaries has begun to produce an alteration in the state of society in India. Mr. Hands thus writes; "Europeans, as well as Natives, and many Civil and Military Officers, who were formerly inimical to the cause of Christianity, are beginning warmly to espouse it."

At Madras a considerable number of Religious Tracts have been distributed, and more are called for. The sum of £50, formerly voted by the Committee, for the purpose of printing Tracts in the vernacular languages, will now be appropriated to that important purpose, under the direction of the Rev. Messrs. Loveless and Knill; and a supply of English Tracts has been forwarded to Madras, at the expense of the Missionary Society.

The Rev. W. Milne, at Malacca, by the aid of your Society, continues publishing Tracts for the Chinese, which are sought after by multitudes of that nation; and there is good reason to believe that many are carried to China by those who return thither from the islands.

The late Rev. J. C. Supper, of Batavia, who, shortly after the date of his last letter, was called from this lower world to the mansions of bliss, has left a strong testimony to the utility of the Society's Tracts, which he considered admirably adapted to prepare the minds of the Chinese for reading the Bible, and for the exertions of Missionaries. In that letter he states, that, through the Providence of God, he had been enabled to establish a *Reading Society among the Chinese*, consisting of sixty persons, who were supplied, monthly, with sixty Religious Tracts, for perusal, which when read, were circulated among their respective friends. "I am ready," he adds, "to devote myself to the Religious Tract Soci-

"ety, as I have done to the Missionary and Bible Societies; a share "in your noble exertions I consider to be of more value than all "the gold of Ophir, or the riches of India!" Referring to the Grants, voted by this Society, for Chinese Tracts, (which now amount to £900,) he concludes with the following encouraging words, "You indeed did well in so doing, and I hope Eternity will "repeat, that you have done *very well*! If the Religious Tract Society should be forgotten in the annals of this world, I am confident she will shine with great lustre in the everlasting annals of "Heaven."

What a powerful confirmation of the propriety of these grants, is the parting testimony of a witness like this! Indeed, it is more than sufficient to silence chilling doubts and surmises, and to inspire gratitude, confidence, and perseverance.

From the Rev. Robert Pinkerton, communications have been received, furnishing an interesting account of the means used in Russia for the extensive circulation of Religious Tracts, together with Extracts of Letters from several Dignitaries of the Russian Church, bearing testimony to their utility, and encouraging a still more enlarged circulation, both by sale and gratuitous distribution. For a more detailed account of these communications, your Committee refer to the Appendix.

A communication from the Rev. Dr. Paterson conveys the pleasing intelligence, that a Religious Tract Society has been formed at Abo in Finland, of which the Archbishop is the Patron. A grant of £30 has been voted by your Committee in aid of this important undertaking.

The Religious Tract Society in Iceland, established through the influence of the Rev. Dr. Henderson, when in that Island, in 1815, has prepared twelve Tracts in that language, six of which are translations from those of this Society. Some are already in circulation, and the others have been sent to Copenhagen, to be printed in that city.

For the very interesting proceedings which have taken place in Sweden, your Committee refer to the Report of the Evangelical Society, at Stockholm; which, together with the Extracts inserted in the Appendix, will be read with the highest degree of interest. One single fact they would, however, notice—that, since the establishment of that Society, in 1808, it has printed no less than 1,203, 750 Religious Tracts, in the Swedish, Finnish, and Laponese languages.

It gives your Committee sincere satisfaction to observe the exertions which are now making in various parts of France, Switzerland, and Italy, for the circulation of Religious Tracts. Several highly respectable Protestant Clergymen have taken an active share in this work of faith and labour of love; and your Committee have felt truly happy in affording them all that encouragement which their limited means would allow.

Nor will it be less gratifying to the Society to learn, that, through

the aid of some highly respectable Correspondents at Malta and Smyrna, measures have been taken to procure translations of several of its most useful tracts into the Modern Greek, which are expected to meet with a very extensive circulation; and your Committee deeming this measure of much importance, have voted £40, to encourage Translations at those places.

From Gibraltar it is stated, that there have been many proofs of the good done by the distribution of Tracts; more especially among the Soldiers, several of whom have been awakened to a sense of the importance of religion by their perusal.

By information received from the Berlin Tract Society, your Committee understand that Branch Societies have been formed at Memel, Grypswald, Görlitz, Magdeburg, Coeslin, &c. and it is expected that translations will soon be made in the *Polish* and *Wendish* languages. The funds of that Institution being, however, inadequate to the extent of its operations, your Committee have, during the last year, assisted it with two grants of £20 each; which seasonable aid has been most gratefully acknowledged, accompanied with the pleasing intelligence, that every month from *Ten to Twenty Thousand* Tracts leave the press.

From a nobleman residing at Bachman, near Memel, your Committee have been informed, that several Tracts of this Society are about to be translated into the Lithuanian language, by some of the clergy, for the instruction of their parishioners; 4,000 copies of *The Warning Voice* having been already published at Tilsit, in aid of which your Committee have voted the sum of £10.

The total number of Tracts which have been distributed by the Wurtemberg Tract Society, in two years, amounts to no less than 74,000.

A small but active Tract Society has lately been formed at Neuwied upon the Rhine, the operations of which have been aided by a grant of £10.

Many thousands of Religious Tracts continue to be put in circulation, annually, by the Societies at Basle, Zurich, St. Gall, Lausanne, Nuremberg, Frankfort, Cologne, Rotterdam, and other places in Switzerland, Holland, and Germany; in addition to which, several pious Catholic Clergymen are indefatigable in diffusing light and knowledge, through the Publication of Pamphlets, of a smaller and larger size, written in a truly scriptural spirit and manner.

To the island of St. Domingo the Publications of your Society have been sent by your Committee, as opportunities presented themselves; and one of the persons to whom they were entrusted, writes,—“It has always been our care to distribute your Tracts so as best to secure their being read. We have distributed a great number of those in French, in Port-au-Prince and its neighbourhood, to persons who come to our house to request them:”—and he proceeds to state, that, in these instances, as well as in country

places, the Tracts were received with the utmost joy and gratitude.

The Contributions which several of the Auxiliary Societies have afforded to the Funds of the Parent Institution during the last year, entitle them to the cordial gratitude of the friends of the Institution; and it is extremely desirable that individuals resident in populous districts, who are frequent in their applications for gratuitous supplies, should in each district form an Auxiliary Society; which, if properly conducted, would greatly strengthen the Parent Institution, and, instead of draining its funds, would replenish them by an annual and increasing contribution, while at the same time it would procure a more extensive circulation of the Tracts.

Thus have your Committee laid before their Constituents the principal occurrences of the Nineteenth Year of the Religious Tract Society;—and while “day unto day uttereth speech, and night unto night sheweth knowledge,” so *year unto year*, revolving in rapid succession, and presenting wide fields for renewed exertion, “white already to harvest,” proclaims, with an instructive and admonitory voice, “There is yet much land to be possessed—work while it is called to-day—the night cometh when no man can work.”

Unimpeded by the obstruction which a state of warfare necessarily opposes to the prosecution of the Foreign object in which this society is engaged, your Committee, while they congratulate their Constituents on the continuance of the blessings of peace, unite with them in gratitude to God, who bestows them; and earnestly hope and pray that increasing means of support may keep pace with the gradual improvement of Commerce, in order that the facilities which a state of peace mercifully presents to us, may, under the guidance and blessing of God, be strenuously, wisely, and perseveringly improved for the more extensive diffusion of the knowledge of the Prince of Peace, whom to know is life eternal, until “the kingdoms of this world shall become the kingdoms of our God and of his Christ.”

Abstract of the Cash Account, for the year ending March 31st, 1818.

Total Net Receipts	-	-	-	-	£ 6132 0 10
Total Net Payments	-	-	-	-	6007 0 1

FOR THE CHRISTIAN HERALD.

OBITUARY.

The last illness of the late Rev. P. Lowe, Pastor of the Congregations belonging to the Dutch Reformed Church, in Flatbush and Flatlands, Long-Island, in the State of New-York.

Mr. Lowe had laboured, for the two winters preceding his decease, under a severe cold. From the effects of this he never entirely recover-

ed. The disease, however, which terminated in his death, had been preying for some time on his constitution, and finally settled in his under lip. When any of his friends spake to him of this appearance he commonly waved the subject; but not with a view of removing fear from his own mind with regard to the issue; for, it was his fixed opinion that it would be the cause of his removal from this world. From the first stages of the complaint he never intimated a hope of final recovery. Notwithstanding, he did not refuse to make use of means. Accordingly he consulted with members of his congregations, and others, respecting the choice of a gentleman of medical skill, and especially one who had been much employed in affections of a cancerous nature. His conduct in this situation displayed that prudence and caution which were prominent features of his character.

In the judgment of man, had it been the will of God to have restored Mr. Lowe to health, his deep experience in the mysteries of godliness would have afforded matter of valuable instruction to his beloved flock. The trials and temptations through which he passed would have been a rich source of comfort to the tried and tempted. He would have fed the lambs and sheep according to his masters command to the Apostle Peter. The clear and impressive views given to him would have enabled him to build up in their most holy faith the church committed to his care.

These gifts, however, were not wholly lost; this light was not put under a bushel.

During his illness he preached the word, he reproved, rebuked, exhorted. He could say, I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

About a year before his departure he was called to pass through a fiery trial.

He had a clear view of himself in the law of God. Sin appeared exceedingly sinful. He was made to cry out with the great Apostle, "O wretched man that I am, who shall deliver me from the body of this death!" The conflict was trying and distressing. He, who had comforted many, needed the comforts and promises of the gospel to be presented to his own mind by others. He, who had poured out his ardent prayers in behalf of the souls of the tried, now intreated the prayers of christian friends for himself. Finally, he was enabled to say, thanks be to God for the victory through our Lord Jesus Christ.

After this his heart was opened in prayer; the clouds were dissipated; the promises of God were no longer forbidden meat; grace was given him to embrace anew the Saviour as he is offered in the Gospel, and to bless God for the gift of his Son. Sorrow and sighing fled away; joy and gladness and the song of salvation took their place. He was raised to the mount from which he was never afterwards called into the valley.

For seven months before he died he enjoyed the high eminence of faith and consolation in the covenant of grace. The word of God appeared to contain truths that had been concealed from him before. He, in very deed, day and night read and meditated on the doctrines of revelation. When refreshed by a tranquil sleep through the night, with his renewed strength he pursued his pleasing search in the Scriptures.

The prosperity of Zion, in any part of the world, or among any denomination, was to him like cooling waters to a thirsty soul.

The Bible and commentaries on it, were the only books seen in his hands. Laying his hand on the Bible and addressing himself to a friend, "I have been thinking," said he, of that passage, Exodus iii. 3. where Moses says, I will turn aside and see this great sight, why the bush is not burned. Of this miracle of divine power and goodness, as it regards the church in general and individuals in particular, he spoke at some length. This subject has many charms to draw the mind into a train of pleasing and profitable thought.

A friend of his youth, whose temples are now covered with silver locks, in prayer for him, suggested ideas connected with the passage of the Children of Israel through Jordan whilst the priests stood in the midst with the ark of the covenant. This type of the Christian's safe passage through death was a pleasing and cheering thought to him during his illness.

Two younger brethren in the Gospel ministry having called to see him, a conversation commenced and continued for a considerable time on some of the doctrines of vital christianity. He had been reading Dr. A. Clarke on the Bible. "I would like to hear the Dr. pray," said he "that I might know whether he would pray as a perfect man or as a sinner."

In this agreeable interchange of sentiment and christian sympathy, one of those Gentlemen said to him, what do you think, in your present illness which is likely to be unto death, of those doctrines of the cross which humble the sinner and exalt the Redeemer.

"They are precious doctrines to me," was his reply. Being asked how he felt with regard to the Sovereignty of God. "My views," said he, "are the same as they have been." He spoke at some length on these doctrines, acknowledging his own impotency as a sinner, and praising the free grace of our Lord Jesus Christ. He exhorted these brethren to be faithful unto death. He never omitted this whenever he was visited by a preacher of the Gospel.

When he was confined to his bed, Mrs. Lowe sitting by him, he said to her, "you commit me into the hands of the blessed Jesus." "I do," was her answer. "And yourself and yours," he added. She replied, "I cannot suppress natural feelings,"—"You must," said he.

Some evenings after, he said, "my exercises are not so lively, but I cling to that rock that is higher than I. I can do nothing of myself." He wished the 11th Hymn 2d part, in the collection of the

Reformed Dutch Church, to be sung. The mercies of God were constantly on his lips. His sufferings were lost in contemplations on the goodness of God, which he discovered in all his dealings with him.

After repeating part of the 16th Hymn, *There is a land of pure delight, &c.* he said to an old friend, "There is not a cloud hanging over my mind."

Taking some medicine one evening, he made the observation, They gave vinegar and gall to our blessed Jesus. After prayer for him, in which God had been addressed by the tender name of Father, he dwelt on that kind relation in which God stands to his people. "This is the spirit of adoption by which the believer cries, Abba, Father." He requested the 46th Hymn to be read to him; then with earnest desire he repeated these words.

Come, sacred Spirit, seal the name
On my expanding heart.

"O had I strength, how would I delight to speak of the Kingdom of our blessed Saviour, and of his glorious attributes!" After a pause — "But I know that nature could not support me. I who used to tremble at a leaf, for I had the weakest nerves of mortals, have enjoyed a steady and composed frame of body and mind in my illness."

It being remarked to him that his hearing was not so good, "Blessed be God," said he "my sight is good, and the eyes of my understanding are clear." "I have learned more in this year's illness than I did in many years when in health." He mentioned this to many at different times. The 1st Chapter of the Epistle to the Philippians he wished to be read some evenings afterwards. When he apprehended himself about to enter into rest, he requested the 15th Chapter of 1st Corinthians to be read to him:

His mind continued calm and composed, though he could speak but little. A friend saying to him, "I know in whom I have believed;" "Fear not, I am with you; be not dismayed, for I am thy God;" he added "Faithful is he who hath promised. A few more struggles, and the conflict will be over; I shall shout the victory through him who hath loved me and given himself for me."

The perfect blessedness of the saints after the resurrection was mentioned. "Glorious things are spoken of thee, thou city of the living God," were words which proceeded from his labouring breast. Some days after this, when he had received relief, a brother in the Gospel ministry intimating to him that the symptoms of his disease were more favourable, his reply was, "How hard, when just about to enter the port, to be obliged to put to sea again." When he had become worse, I hope, said a friend, you enjoy the peace which the world cannot give. He laid his hand on his breast, and directed his eyes toward heaven. At this time he could not speak without great exertion.

On Saturday evening the Sabbath being spoken of, with elevation

of soul he exclaimed, "How amiable are thy courts, O Lord of hosts. There remaineth a rest for the people of God. O! how I long to see Him whom my soul loveth; why tarry thy chariot wheels, O Lord, my Saviour!—But patience—by and by."

Having recovered strength; he proceeded. "Doctor. W. said to me this afternoon that I was preaching the Gospel from a sick bed. This ought to silence all murmuring. O how good it is to suffer the righteous will of my heavenly Father! He inquired who was to preach in his church. Being informed, he said, O that my dear flock may be fed! This evening he appeared desirous that the discourse should turn wholly upon Heaven.

Sabbath, May 24th. This day he was remarkably strengthened; so that he spoke distinctly, and was heard in every part of the room. He preached almost incessantly to many christian friends who came to see him. His words appeared to proceed from the lips of one raised from the dead. For he had been extremely low and weak, and could not speak so as to be easily understood for five or six days before. Admiration was excited in all who heard him. A valuable opportunity to many of hearing and seeing the Gospel of Jesus Christ demonstrated in a way that is calculated to bring conviction home to the heart, and exemplify in a most striking manner the hopes and consolations afforded to the christian in death, through the faith that is in Christ Jesus. He repeated the 38th Hymn, 2d part.

This dying christian conversed with his beloved partner in life, concerning their separation for awhile; of their rejoining each other in a better country: he fortified her mind by the promises of the Gospel; mentioned the weighty charge now devolving upon her of bringing up their little ones in the nurture and admonition of the Lord, quoting promises of God's grace for her support. He wished to see his dear children. They approached his bed one after another. He adapted his parting blessings and instructions to their respective ages, capacities, and situations in life. To his youngest, a child about three years old, he said, "Love your Father who is in heaven."

To many of his children in Christ Jesus he this day gave his dying blessing. What expressions of kindness and paternal love flowed from his lips! His friends and many of his congregation will not easily forget this sabbath. He preached for the last time to them, from his death bed, the unsearchable riches of Christ Jesus, the only hope of a sinner. He rested the hopes of his own salvation on the very same doctrine of the atonement which he had recommended to others. His soul and body were strong with vigour, that he might bear testimony to the grace of God through our Lord and Saviour Jesus Christ. In the evening he blessed God for his mercy in giving him rest on the Sabbath; adding to his friends around his bed, "this is another of the Sabbath day's blessings I have experienced." "Often when I have been dull and heavy through the week, I have been revived, strengthened, and directed on the Sabbath." He ex-

pressed strong wishes that all the members of his congregation might continue in the way of the Lord ; he was particularly solicitous respecting young believers.

In conversation with two or three friends, he said, "In the late weak state of my body, my mind was steady and capable of contemplating divine truth ; when my spirit is delivered from this prison of clay, it shall ascend to dwell forever with the Lord." "Where there is no more sorrow," added one, "Where there is *no more sin*," he subjoined with emphasis. "If I shall not be able to speak to you again, you must not be disheartened ; I will speak as long as I can, to encourage you to go on in the way of the Lord."

The 61st and 63d chapters of Isaiah were read, at his request, and the 1st Hymn, 1st part, was sung.

In the morning of this day, when he awoke from a refreshing rest, at 4 o'clock, "Welcome sweet day of rest," were his first words. Thus early he commenced his labours on this Sabbath. His style was sublime and grand when speaking of the Lord Jesus Christ. His advices and admonitions, his commendations of the Saviour ; his prayers for his friends, and for his churches ; his praises for the goodness of the Lord, and thanksgiving, on that sacred day, rendered the duties which his zeal and fidelity prompted him to fulfil, very extensive and laborious.

After this he began to decline fast ; and during the following days of his continuance he was very weak. Still patient and calm, however, and always pleased to hear the promises of the Saviour, he would also add a word when he could. As he approached his latter end, he relished no words but the simple word of God from the Bible. To Mrs. Lowe, offering him some medicine, and hoping it would relieve him, when he was in great distress, he said "If it please the Lord."

In the evening of this day, "He will not always chide," said he, "neither will he keep his anger forever." At the time he was receiving some milk and water in a tea spoon, "Whosoever drinketh of the water that I shall give him, shall never thirst." Again, what a mercy, "wine and milk without money and without price,"—the sincere milk of the word, how refreshing.

Doctor J. H. Livingston, his former instructor in divinity, the day before he died, came to see him. The Doctor asked him if he should pray for him, and if he had any particular thing which he wished to be asked in prayer. He answered, "Grace that I may persevere." Sometime after his aged friend was gone, he said, "Come quickly Lord Jesus." He improved the relief he had in the after part of this day in prayer, as was evident by the motion of his eyes and hands. He turned his eyes towards a member of his church, and appeared desirous that this person should speak to him. "The Lord is still with you?" He assented with his head. You can say "the blood of Jesus Christ cleanseth from all sin?"—He lifted his hand as an affirmative answer.—"You can say the Lord Jesus is all and in all for your salvation."—"O, yes," was his

answer. You can say, "bless the Lord, O my soul?" raising his head and throwing out his arms, he fixed his eyes towards heaven, and paused in adoration.

Wednesday, June 10th, 1818, a little after 11 o'clock in the forenoon, he quietly and calmly fell asleep in Jesus his Saviour.

About half an hour before he expired, he clasped his uplifted hands, and raised his heavy eyes toward the place of his rest. He continued in this attitude as long as he could—his hands fell—his eyes closed;—he sat in this posture till his soul took its flight.

The above are a few of the remarks and exercises of this christian preacher in the latter part of his illness; the greater part of which were uttered in the hearing of the writer. One of his most fervent ejaculations to the Lord, was, O that God would send my people a faithful—a faithful preacher. Pray, cease not to pray for it, said he to a member of his church.

Often would he say when in much pain, O that it may be sanctified!

To a young man, who, he had understood, wished to be employed in the Gospel ministry, he said, "The Lord bless you, my son, and make you eminently useful in his church."

When he had not spoken for some days so as to be easily understood, after prayer by an aged friend, the power of divine grace upon his heart enabled him to speak out distinctly; and he commenced a conversation with his friend on those subjects that were most interesting to him.

The heart of this preacher of "Christ Jesus and him crucified," was so warmed with the love of the Saviour—his zeal so ardent—his compassion to the souls of men so great, that he appeared never satisfied with speaking to fellow-sinners of the great salvation through the blood of Jesus. And he was enabled to do this, in a great measure, until he joined the redeemed above, who sing the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and marvellous are thy works, Lord God almighty; just and true are thy ways, thou King of saints."

MISSIONARY INTELLIGENCE.

OTAHEITE.

Letters from the Missionaries at Eimeo, with their Journal up to September the 22d, 1817, have just been received; together with letters from the Rev. Mr. Marsden, and other friends, in New South Wales.

Mr. Marsden, in a letter dated *Paramatta*, May 17, 1817, says, "The Missionaries in the *Harriet* have all arrived, and shall be forwarded as soon as possible to the Islands. The *Active* is gone to New Zealand, but may be expected in six or seven weeks: there is no prospect of any opportunity before that time; they shall not be detained a day longer than necessary."

LETTER FROM THE ISLANDS.

Mr. Orsmund, who arrived at Eimeo in May, 1817, writes from *Papetoai*, in Eimeo, June 30, 1817. "Our voyage," he says, "from the Colony to Eimeo, was long, but safe. The field is large, and white; and all I need now is prudence, perseverance, unquenchable love for souls, the wisdom of the serpent with the harmlessness of the dove, and the gift of the Holy Ghost. The brethren here are very kind, and are anxious to spend the remainder of their lives in the cause of God.

"I am learning the language from Mr. Nott. I have written three prayers in the Tabeitean language, one of which Pomare copied as soon as he saw it. There is nothing I so much desire as to be useful to these poor benighted people. They cry for instruction; they call for our exertions; they demand the vigilant improvement of every minute for their eternal welfare. Soon, I hope, with the blessing of Jesus, to speak to them. Let us still share in your prayers, and we hope, while our pulses continue to beat, to seek the prosperity of Zion. The natives say to me, 'Make haste, and learn our language, that you may be able to teach us.' This has been said by several; indeed from the first it has continued to ring in my ears. I have at this moment a letter before me from Pomare, stating his determination to visit England. My dear wife is at present very ill.

"A little time since there was some uncommon lightning at Tabeite; and the natives went to the mountains and caves, and brought forth the gods that had not been consumed in the fire, and prepared to burn them, supposing that God was angry with them for keeping them at all. Conscience is a faithful monitor. Mr. Barff will, I hope, soon be here."

QUARTERLY EXTRACTS, published by the American Bible Society in August, 1818.

Already has the American Bible Society begun to occupy a station among the great Bible Establishments in Christendom, which are an ornament and a blessing to the nations which gave them birth. The increasing resources of this Institution, and the comparative importance of its operations, are already exciting an interest which it is essential to keep alive and to cherish. To communicate to the public more frequent and extensive information of its proceedings, of the patronage which it continues to receive, the contributions to its funds, and the good opinion entertained of it by those societies or individuals who are disposed to second its views and aid its efforts, appears to be a duty incumbent on those to whom the direction of its concerns has been intrusted. The Managers of this Society are also persuaded, that a more copious diffusion of intelligence relating to the progress of the Bible cause, derived from *foreign* as well as domestic sources, would tend to awaken and interest the public feeling in its favour, and stimulate to more active exertions in promoting it.

American Christians, being more generally informed of the extensive and successful operations of kindred Institutions in other parts of the world, will feel an additional encouragement to aid their own National Society, whose labours are directed to the accomplishment of the same grand and beneficent designs.

Under these impressions, the Board have ordered, that a Publication be issued every three months, which is to contain

1st. An account of such measures adopted by the Board during the preceding quarter as it may be expedient to publish :

2d. An account of the contributions to the funds of the Society :

3d. Extracts from the Reports and Correspondence of Auxiliary Societies :

4th. Such parts of the publications of the British and Foreign, and other Bible Societies, as it may be deemed useful to insert therein.

The concentration under the same roof of the mechanical operations carried on for the Society, has greatly facilitated the systematic conducting of its business. But though the number of presses employed in printing the Bibles has been increased, the demand for the sacred volume has considerably exceeded the means of supplying it. Ten presses are now in operation for the Society, and one or two more will be added as soon as they can be procured.

The following copies of the Scriptures have been printed for the Society during the last three months :—

2,000 Octavo Bibles,	
4,000 Duodecimo Brevier do.	
2,000 do. Minion do.	
2,500 Octavo New Testaments,	
2,500 Brevier do.	
1,000 Epistles of John, in the Delaware Indian and English,	
1,000 Gospels of John, in the Mohawk and English.	

The contributions to the funds of the Society received in May, June, and July, 1818, were as follows :

From 59 Auxiliary Societies, in part for Bibles and	
New Testaments,	\$ 7539 58
7 Bible Societies not auxiliary, do.	763 68
7 Charitable and Religious Societies, do.	630 25
3 Congregational collections	41 80
Sundry individuals, for Bibles and Testaments	120 24
3 Directors for life	350 00
66 Ministers, members for life	1990 00
13 other members for life	321 25
15 annual contributors	93 10

Total in the first quarter of the third year \$ 11,849 90

For want of room, we are obliged to reserve for our next Number the Extracts from Reports of Auxiliary Societies, contained in the above document.

THE CHRISTIAN HERALD.

VOL. V.] Saturday, September 19, 1818. [No. 12.

Extract from the Third Report of the Directors of the EAST TENNESSEE BIBLE SOCIETY, presented at the Annual Meeting, April 29, 1818.

The Directors of the East Tennessee Bible Society have occasion for renewed congratulation, that the smiles of Divine Providence have still continued to bless its exertions. Returns have been received during the past year from every county within our limits, except two, and from these returns it appears that the number of members now belonging to the society is six hundred and sixteen, making an increase, since the last anniversary, of three hundred and sixty four.

Though returns from several counties have not been received by the Treasurer, yet the amount received by him on account of the Society is greater than in any former year. The whole sum received, since his last report, is \$569 20, which added to the sum before in the Treasury, makes an amount of \$727 28 $\frac{1}{2}$; of this sum \$268 36 has been paid for incidental expenses, leaving at this time, at the disposal of the Society, a balance of \$458 92 $\frac{1}{2}$.

During the past year the Directors have ordered the distribution of One Thousand and seventy-five Bibles, and Two Hundred Testaments. The greater part of these has been sent to the place of deposit in each county, for the use of the Agents, though we regret to state that in two or three instances, the books have not been forwarded for want of a suitable opportunity.

The Directors have the satisfaction to inform the Society, that their anticipations respecting the American Bible Society, expressed in last year's Report, have not been disappointed. It has generously presented us with Five Hundred Bibles, of a very superiour quality. Nor has the Philadelphia Bible Society, during the last year, shown itself weary of well-doing. It has added to its former claims upon our gratitude by the very handsome donation of One Hundred Bibles and One Hundred Testaments. Seventy-five Bibles mentioned in the last Report, as furnished to our assistance by the Baltimore Bible Society, have since come to hand. These, added to the Bibles belonging to the Society, already in our possession at the last Anniversary, make up the number specified above, as ordered for distribution.

The Directors lament that they are not more extensively furnished, by their Agents, with a statement of the manner in which the books have been disposed of in the different counties, and of the effects produced by their distribution. The accounts which have been received are, however, very encouraging. In one instance, the Books in the hands of the Agent were all applied for within two hours after notice that they had been received for distribution. In another instance, the whole number of Books sent to a county were distributed in about a fortnight. A much esteemed clergyman, who

has done us the favour to accept an appointment as our Agent, writes as follows : "In some parts of the county the distribution of Bibles has been attended with very salutary effects. Persons who never could read have been stimulated to learn ; and there are instances of some far advanced in age who have undertaken to qualify themselves for reading the inspired volume. Some also, who being able to read, had hitherto neglected the word of God, have applied for, and been furnished with Bibles, and have paid an attention to them which loudly proclaims the utility and glory of such benevolent establishments. Nearly all the Bibles we have received are already disposed of, and the demand is yet great, and increasing. The number of the destitute far, very far, surpasses our highest calculations." Other returns are very satisfactory ; and we are not destitute of evidence, that the Spirit of God has deigned to communicate his sanctifying influence through our poor endeavours to circulate his Word.

In addition to other encouraging circumstances, the Directors notice with much pleasure the recent formation, in this place, of an *Auxiliary Female Bible Society*. They are happy to see in this event, and some others of a similar nature, in different parts of the adjacent country, that the females of this State manifest a disposition to follow the noble example which has been so extensively set them by Associations of their sex in other parts of the United States. It is a circumstance which adds no little glory to the American character, that while other countries have greatly outstripped us in the early establishment and ample resources of their male associations, our females were the first, who, in any country, have associated, to any considerable extent, for benevolent purposes. Female charitable societies have spread through the land with an almost electrical rapidity ; and they contribute no small part of the sums which are annually raised for benevolent objects. The station filled by women in society, no less than their natural tenderness, is admirably adapted to the successful application of these ennobling charities ; and certainly, the female character can never shine with so bright a lustre as when employed in relieving the wants of the distressed, and furnishing to the destitute the means of eternal life.

From the event just mentioned, the Directors would take occasion here to remark, that it is on Auxiliary Societies that every extensive scheme of beneficence must rely for efficient and continued support. It is by means of its numerous Auxiliaries that the British and Foreign Bible Society is enabled to pour out so vast a stream of beneficence as to make it the Wonder of the World. It is on its Auxiliaries that the American Bible Society must depend for that patronage which can alone enable it to reach those high destinies which Providence seems to have assigned it. It is by means of Auxiliaries only that the grand scheme of spreading the scriptures through the world can be made to embark every man's feelings ; for it is by minutely extended Auxiliaries only that every individual in society can be personally called upon to aid in the promotion of the noble cause. It is by means of Auxiliaries only

that our own Society can hope to accomplish the good of which it is capable; and the Directors anticipate the period as not far distant when an Auxiliary Society in every county, and a Bible Association in every neighbourhood, shall, in this region, as they have done in others, give perfection to the system of a universal distribution of the Word of God.

On the destitute state of a great part of our own continent, the American Bible Society appears, very naturally, to have fixed a steady and compassionate eye. Emulating, in the extent of its views and the wisdom of its plans, the example of its great Predecessor in Europe, it gives fair promise of accomplishing a similar career of glory. The untried fields of southern America will open to its growing powers a sphere of action sufficiently expanded; and we trust that the maturity of its growth will be signalized by other triumphs than those, which, on the same fields, once encrimsoned the banners of Cortez and Pizarro.

Extract from the Report of the ULSTER COUNTY AUXILIARY BIBLE SOCIETY, presented May 5, 1818.

This society was formed September 2, 1816. We immediately offered ourselves, and were received as one of those numerous Auxiliaries, which in this age of Bibles, are daily affiliating themselves to the American National Institution. The Treasurer's annexed report shows that we have bought and paid for three hundred Bibles. Of this number we have voted, as a gratuity, twelve to each town; and eleven of the towns have taken their quota. To Marble-town, Hurley, and Kingston, seven dozen bibles were voted for the use of Sunday Schools. The collections for the Society have been exemplary. Kingston has, during the last year, contributed nearly seventy dollars to the American Bible Society; and one hundred and fifty dollars to the funds of this Society. Some other towns, as appears by the Treasurer's report, have also emulated these deeds of benevolence.

Extract from the Report of the Executive Committee of THE MASSACHUSETTS BIBLE SOCIETY, presented June 4, 1818.

The Executive Committee of the Massachusetts Bible Society respectfully report, that they have distributed during the last year the following Bibles and Testaments:—Large Bibles, 264—Small do. 1643—Testaments, 1637—making in all 3544.

A large proportion has been given to individuals on their own application; several to managers of charity schools and of missionary societies; some to destitute seamen; and a few to the soldiers stationed at Marblehead, at the request of their commander. The distribution has been as cautious as is consistent with the liberal principles of the Society. Bibles are undoubtedly given, in some instances, to those who should blush to receive them without an equivalent; but we have this consolation, that we bestow a book which is the best remedy for their sordidness.

During the last year an earnest application was made to the

Trustees by a respected American in Paris, for the aid of this Society in distributing the Scriptures in France. The Committee, to whom the subject was referred, having considered the very depressed condition of Christianity in that country, the great scarcity of Bibles, and the difficulty of obtaining them among the common people, the influence which the French nation will always have over the opinions and manners of the civilized world, and the peculiar importance of recovering it to the knowledge and belief of the gospel; and having learned that an edition of the New Testament had been commenced which required foreign assistance for its completion, recommended to the Trustees an appropriation of such funds as could be conveniently spared for this purpose. It was considered, that the present was a favourable opportunity for repaying an obligation which we had contracted to Europe. It is probably recollected, that at the establishment of our Society a donation was made to it of £100 sterling by the British and Foreign Bible Society. Whilst this liberal act was received with gratitude, the opinion of many was, that in the prosperous state of this country, we ought not to employ the funds of another for our relief. Under these impressions, the Trustees resolved to apply the donation just named to the distribution of the Bible in France; and it is believed, that better services cannot be rendered to Christianity than by giving its records to a great people in the heart of Christendom, where the prevalent ignorance of our religion almost surpasses belief.

Extract from the Second Annual Report of the Board of Managers of the KENTUCKY AUXILIARY BIBLE SOCIETY, presented April 2, 1818.

The managers have done very little during the past year, as it respects the ultimate object of the Society. They conceive, however, their efforts have been directed, and with effect, to a most noble object, which, when accomplished, will enable the Society to prosecute its grand designs with the happiest result.

At our last meeting, it was stated to you that hopes were entertained that the American Bible Society would locate a set of their Stereotype Plates at Lexington. Since that period some doubts arose in the minds of the Managers of the American Bible Society, whether it would be most advisable to locate the Plates designed for the western country at Pittsburgh or at Lexington. The final determination of the managers has been in favour of this place.

As the American Bible Society are about to send out two sets of types, [Stereotype Plates,] it will doubtless be expected that we should immediately use them both. Unless we should be able to effect this, neither the views of the parent Society, nor the demands of our fellow-citizens will be complied with. Our funds are yet small; but in this noble undertaking we must cast ourselves upon the blessing of Almighty God, and the liberality of our fellow-citizens; resources which we hope will never fail in so good a cause.

We cannot forbear mentioning, that we esteem the location of this large printing establishment in Lexington, and in the midst of the western country, as a circumstance which calls loudly for the gratitude of the christian public, and anticipates a greater blessing to our town and country than any event that could have taken place. Let this Society prove herself worthy of the trust committed to her hands; and let each of us leave it as a dying charge to our children to perfect that which we have but begun.

Extract from the First Annual Report of the HERKIMER BIBLE SOCIETY, presented at the Annual Meeting, February 10, 1818.

As this is the first Annual Meeting of the Society, but little information of our own operations can be presented, nor would this be the proper place to exhibit them.—Our limits are small, circumscribed with other large and operative societies, whose benevolence has on every side extended, in some measure, even to us. Great things are not to be expected; but the liberalities of some villages and of some individuals, I trust will not be overlooked in the proper place. Should this Society really be found to be small, should the inhabitants be found to be better supplied with Bibles than is usual, yet this should be no objection to the existence of such a society. It should not in the least degree paralyze our exertions. But I trust this region is no better supplied than others. That there are hundreds, if not thousands, in this country who have no Bibles, at least the families are but partially supplied with the word of God. But should we have no necessities of our own, who that has a feeling heart or a pious mind, can survey the distant regions of death, without reaching out a benevolent hand to rescue from Satan the children of darkness—to recover from ruin the sons and daughters of gloom and despair.

The good effects of this institution are already beginning to appear. No inconsiderable attention is already excited among us, especially among the people of colour in this Village. The encouragement of having Bibles has stimulated them to learn to read them, and some, who ten months ago scarcely knew their letters, I have heard reading the word of life. Should one such soul be saved by these means, it would infinitely over balance our whole exertions.

Extract from the Third Report of the Board of Managers of the BIBLE SOCIETY OF RENSSELAER COUNTY; read before the Society May 25, 1818.

During the year past 132 Bibles and 90 Testaments have been delivered by the Treasurer to the departments for distribution, and there remains on hand 298 Bibles and 150 Testaments. Since the organization of the Society 819 Bibles and 210 Testaments have been issued by the Treasurer for distribution.

The balance in the hands of the Treasurer, at the date of the last

Annual Report, was \$86 95. The receipts of the year have been \$214 18, and the expenditure \$217 16, leaving a balance of \$83 97 in the Treasury. The Treasurer's account, (annexed to this Report,) will furnish the particulars of the receipts and expenditures.

Since the Society was organized there have been \$1,152 43 received, and \$1,068 46 expended. It ought to be observed, that the principal item of expenditure of the last year was a donation of \$200 to the *American Bible Society*. The Managers are persuaded, that the Society, on consideration, will approve of this donation, as it goes to increase a fund devoted to the noble and truly charitable design of distributing the Scriptures among the destitute, wherever they are to be found. We have reason to believe that there are many destitute of the Bible in this county, and some might think that this should have prevented our making the donation. But let it be remembered, that although no Bibles or Testaments have been purchased the last year, a considerable stock remains on hand; more, it is feared, than will be called for this year, unless greater exertions shall be made in the departments.

Extract from the Second Annual Report of the Managers of the FAYETTEVILLE AUXILIARY BIBLE SOCIETY; read before the Society June 11, 1818.

Soon after the commencement of the second year the Managers received the first remittance from the Parent Society. This consisted of 200 Gaelic Bibles, substantially bound and handsomely printed. These Bibles, from the circumstance of none having been printed in this country, were sought after by the Natives of Scotland, and in many instances by their descendants, with the greatest avidity. They appeared to have recovered a long lost treasure, or to have met a long wished for friend. The consequence was that the whole, with the exception of a very few, were immediately taken up, and used, as we hope, to edification. Among the applicants for these Bibles were some, and indeed many, who were abundantly able and willing to pay for them. They alleged that they had no Bible in their houses, and the reason was, that none could be procured. The Managers therefore concluded that they ought to accommodate them, and receive a fair price in return—they therefore sold to such as preferred paying for them, at the rate of \$2 per copy. They were however careful and even conscientious in bestowing them gratuitously, wherever this was necessary, and they directed their Agents in all instances to do the same.

This first remittance of Bibles being so soon distributed; and there remaining many, even without the knowledge of the Managers, who had not been supplied, and who ardently wished it—the Managers lost no time in ordering a second supply from the Parent Society. And here they take a lively pleasure in announcing the promptness and cheerfulness with which their order was attended to. Although that Society had none on hand, yet they lost no time in procuring the necessary supply from the British and Foreign Bible Society. A second remittance of 200 Gaelic Bibles has therefore just come to hand, which will in like manner be soon distributed.

But these, cheering as they may be, are not the only instances which the Managers have to record of the fidelity and promptness of the Parent Society. The Managers well knew, that not only Gaelic, but English Bibles were greatly needed in this section of the country. They therefore ordered a supply in our own language; and they were happy in receiving 200 of an edition printed by the Parent Society. These have all, with the exception of a very few, been also and in like manner distributed. But this supply, as the Managers have found, has been by no means adequate to the wants of the people. Applications, and indeed *pressing requests*, have poured in upon us from a variety of quarters. We have had satisfactory information that more than 600 English Bibles may be readily distributed in a neighbouring county. These persons, in our view, have taken a correct view of the subject—that not only every family, but every individual composing that family, should have their own Bible. They represent themselves as able and willing to pay a fair price for them, and refuse (as they ought to do,) to receive them on any other terms. The Managers have therefore concluded to gratify them, and have forwarded their order for 1000 more, which they have been informed will be forwarded as speedily as possible. To sum up the whole—the Managers have received 400 Gaelic and 200 English Bibles. Of these nearly 200 Gaelic and 200 English have been distributed, and measures are in a state of forwardness for the distribution of the other 200.

Extract from the Fourth Report of the Managers of the BIBLE SOCIETY OF JEFFERSON COUNTY, Virginia, June 5, 1818.

Our National Institution has, a few days ago, celebrated its second anniversary, with prospects most encouraging to the friends of the Bible. Its resources are rapidly increasing. It is becoming more and more an object of laudable ambition to be recognized as a Director or Member for life. May we not cherish the pleasing expectation that at no very distant period, such will be the accession of *wealth*, and talents, and piety, to our National Society, that it will shed a new and an additional lustre round the American name! Rising in our horizon, like a new star of the first magnitude, it promises soon to rival and even to excel in brilliancy all those which adorn the American hemisphere. Distinguished as America now is for the freedom, the mildness, and justice of her government, the wisdom of her statesmen, the skill and intrepidity of her soldiers, she will then be still more distinguished by the zeal and diligence with which she diffuses through the world the word of eternal truth. The idea now most naturally associated, in the minds of other nations, with the American name and character is, that of civil liberty; soon, we fondly hope, it will be, the distribution of the Bible.—Without dissolving the association of civil liberty with the American name, one yet stronger may be formed, between that name and her Bible Societies. Without descending one single degree from that elevated rank which she has gained among the nations of the earth by her generous and

devoted attachment to her Republican Government, she may gain an elevation still higher by her enlightened zeal and persevering diligence in circulating the sacred Scriptures. The Sun does not deprive the moon and the stars of their light, but only conceals them from view by his superiour splendour. May the lustre, surrounding the American name, derived from Bible Societies, be like that of the sun, rendering her other glories less perceivable, only by its superiour brilliancy.

Anxious to aid in producing these happy results, your Managers cannot avoid embracing the present opportunity of recommending to their constituents, to cherish that zeal and employ that diligence which will, in some degree, be worthy the noble cause in which they are engaged. With this view let us use increasing industry in supplying the wants of this county. Let us inquire for those families and individuals not yet furnished with the Bible; and when found, let us exert our utmost ingenuity in rendering the donation agreeable and useful to them. Let us recommend it as the poor man's treasure, as a balm to the wounded spirit, as the voice of mercy and peace to the afflicted, as the word of God, as the guide to Heaven. If all other efforts fail, let us entreat and persuade them to receive it as the *gift of God*.

Our surplus funds we can send to the Treasurer of the American Bible Society, to be appropriated, by the wisdom of its Managers, in that way best calculated to answer the purpose for which they were given.

Extract from the Sixth Annual Report of the Board of Managers of the OTSEGO COUNTY BIBLE SOCIETY; June 11, 1818.

Your managers have bought, within the last year, 320 Bibles and 200 Testaments, which, with those bought and distributed since the formation of the Society, amount to 1302 Bibles and 519 Testaments. There is now on hand 483 Testaments.

Since the formation of our Society in 1812, we have distributed 1261 Bibles and 500 Testaments. And by reports from several parts of the county, we believe that 2000 more may be distributed.

Extract from the Seventh Report of the BIBLE SOCIETY OF SALEM AND VICINITY, June 10, 1818.

In laying before you, on the present occasion, a brief statement of our proceedings the past year, it gives us much pleasure to say that the Society has never been more useful in its own operations, in addition to its more extensive effects through the medium of the American Bible Society, of which it is now a branch, and to whose funds it has contributed three hundred dollars the year past.

There have issued from this Society 430 Bibles and 82 Testaments within the year; a larger number than has been usual. These, we trust, have been disposed of in a way the most likely to be useful. They have been taken principally by single copies, or in small

numbers, for particular objects of charity, or by persons who would attend themselves to the distribution.

Thirty-six Bibles were taken by Mr. Thomas Savage, for distribution in the western country. Jonesborough and its vicinity, in the county of Washington, seem to have become a field for our charity. About 40 have been there distributed the last year, under the care of a gentleman from this town, by whose faithful attention we are much obliged. Some of these have been sold at a low rate, and the receipts accounted for.

Some Bibles have also been distributed in the same way at Franconia, N. H. which were received with strong expressions of gratitude.

About 50 have also been distributed in the county of Hancock.

Some charity schools, particularly the female school for coloured people, in Salem, have also received assistance from us.

The remainder were distributed in this county, where several families were still found without a Bible.

The whole amount distributed since the formation of the Society is 2430 Bibles, and 482 Testaments.

There are now in the treasury, at the disposal of the Society, two hundred and six dollars 77 cents, besides an investment of thirteen hundred dollars in United States stock, &c.

*Extract from the Annual Report of the BIBLE SOCIETY OF MAINE,
May 7, 1818.*

Since the 5th of June, 1817, 264 Bibles have been distributed; 100 have been sent to the Oxford Bible Society, 66 have been sold to subscribers, and 256 remain on hand.

The whole number of Bibles distributed by this Institution since its establishment, is 3450, together with 261 Testaments.

To put *the Bible without note or comment* into the hands of men is an attempt to instruct and improve them, which is liable to no objections that must not be first advanced against the scriptures themselves; those sacred oracles, that are able to make us wise unto salvation, that are most propitious to the present happiness of human beings in all the various relations in which they are placed, and that strike the only effectual blow at vice and the evils of which it is productive.

Let therefore the great experiment be made, must every well wisher to his fellow-creatures exclaim. Let the word of God have a free course, and let it be seen what the effect will be of passing its purifying streams over the corruptions of mankind. Those who believe its prophecies know that this experiment *will* be made; and that the word that shall go forth shall not return void; but it *shall* accomplish the pleasure of the Lord, and it *shall* prosper in the thing where-to he sends it.

*Extract from the Fourth Report of the NEWARK BIBLE SOCIETY,
June 25th, 1818.*

On this occasion the Managers are happy to state, that the institution committed to their direction has not ceased to flourish—and its concerns were never more hopeful than at the present time. Hitherto the smiles of Heaven have succeeded our humble endeavours to diffuse the Word of Life—and in proportion to the evidences of usefulness to our fellow-men, have our hearts been cheered, and our labours made light. As the benevolent objects of the Society have become distinctly known, so has its influence extended, and its means of doing good augmented. Public beneficence has kept pace with its growth—tenderness and brotherly affection have characterized the Society—and the utmost cordiality and coincidence of sentiment have distinguished all the deliberations of the Board.

It is scarcely necessary for the Managers to remark, that two years have elapsed since this Society became auxiliary to the AMERICAN BIBLE SOCIETY—a Society not less distinguished for its liberality than for its exertion—a Society which may truly be said to be a national monument of christian labour and benevolence. Consequently *our* field of operation has been retrenched—*our* labours located to the Society's immediate vicinity. While we have supplied the wants of the needy among ourselves, our surplus funds have been consecrated to the use of the National Institution. And though much has been done by us in this place and its vicinity, we are sensible there still remains great room for the exercise of our charity and benevolence.

From the report of the Treasurer of this Society, it appears that at the commencement of the year now expired, the unexpended funds, at that time amounted to \$9 59. That subsequently, at the delivery of the anniversary address, \$82 2 cents were collected; and \$142 have been received from annual subscriptions; which, including some small donations, &c. make the receipts of the Society to amount the present year to \$256 37 cents. The disbursements during the same period amount to \$231 4 cents; leaving in the hands of the Treasurer, at the present time, only \$25 83 cents. The principal items of expenditure are \$118 46 cents paid to the Philadelphia Bible Society, for Bibles furnished our order the preceding year to the Rev. Mr. Burr Baldwin in his missionary tour in the Western country; and a donation of \$100 to the American Bible Society. The Managers notice with thankfulness a number of private donations from their fellow townsmen.

NEW JERSEY BIBLE SOCIETY.

The eighth anniversary of this institution was celebrated at Burlington, New-Jersey, the 26th August, 1818. The meeting was attended by a numerous and respectable assemblage of citizens of

Both sexes. No religious exercises were performed except the reading of a chapter in the Bible. The venerable President of the Society, Dr. Elias Boudinot, opened the business of the day by an address, the substance of which, we understand, will be shortly published. After the reading of the Annual Report, addresses were delivered by the Rector of St. Mary's church, Burlington, Rev. Dr. A. Green, President, Rev. Dr. Charles Wharton of Nassau Hall College, and Rev. Dr. S. Miller, Professor of Theological Seminary at Princeton.

A resolution was unanimously passed by the Society, recommending the establishment of *Bible Associations* in every city, town, and neighbourhood throughout the State, where the numbers, sentiments, and circumstances of the people may render the same expedient and practicable.

Rev. Dr. Wharton's Address.

MR. PRESIDENT,

It is with great diffidence that I rise to address you before this respectable assembly. It would indeed be presumption in me to flatter myself, that whatever I can say respecting the design, the excellence, and the advantages of Bible institutions, should add new feelings to the high and sacred estimation in which they are now held. The pious acclamations with which the establishment of these Societies has been welcomed by the voice of Christendom, and the astonishing, I had almost said, the miraculous success which has attended their operations, are sufficient evidence of the deep, and I trust lasting impression, which their importance has made upon the public mind and the hearts of their members.

In viewing the rise and progress, and in looking forward to the probable issue of these associations, the only danger is, lest the mind should be carried beyond the bound of temperate exultation; or, recollecting the ages that are past, should experience too painful a sensation that this blessed work has been so long deferred. But, Sir, as from many other distressing recollections, so from this also, may spring up fresh motives for exertion. When we behold with the eye of pity, the manifold and awful calamities which, from the early days of Christianity, have grievously afflicted and debased its professors; leaving them little more than a name: when we strive to account for the numerous and destructive heresies, the disgusting immoralities, the puerile hallucinations, and the contemptible superstitions, which in many ages of the church have obscured the splendour of her doctrines, the purity of her morals, and the rationality of her worship, we do not immediately perceive that *these mighty evils sprang, principally, either from the difficulties in procuring, or from withholding from the general use the volume of revelation.* True indeed it is, that, within the four first centuries of the Christian era, the gospel had been preached to all the civilized world. Beyond the frozen Caucasus its standard had

been erected on the plains of Persia, and its votaries had established themselves on the shores of Hindostan. From Egypt it had penetrated beyond the sources of the Nile; and Nubia and Abyssinia had been gladdened with the tidings of salvation. The southern shores of the Mediterranean had beheld very flourishing churches rising over the ruins of idolatry; and the western Provinces of the Empire having submitted to the gentle yoke of Christianity, the victorious eagles of Rome had at last crouched to the banner of the Cross.

In the mean time the precious seeds of divine truth had been scattered over the regions of the north; and before the end of the seventh century, the praises of God and his Christ were echoed along the frozen gulphs of the Baltic, and among the lakes and mountains north of the Tweed. Thus was Christianity established in a manner most wonderful and miraculous. "The sound of twelve obscure Gallileans" went into all the earth, "and their words to the end of the world." The Christian Church, soon after its rise, is already of wider extent than the empire of the Cossacs. Seven hundred years of victory were necessary to build up the empire of Rome; but Christianity, without any arms but the "sword of the Spirit, which is the word of God," reigns over all nations. In vain does the whole world exert all its force to suppress it. In vain do sages, and philosophers, and emperors, unite to overthrow it. Every thing proves weak when opposed to the Christians. The Apostles are reviled, abused, imprisoned, and murdered; but this does not check the march of their enterprise. They are replaced by their disciples, the inheritors of their constancy and courage, which surmount every obstacle which men and devils oppose to their labours. Death, the fatal principle of destruction to other Societies, serves only to multiply the number of christians: until at length the generality of men open their eyes to the light, the temples are forsaken, sacrifices cease to be offered, marble and bronze are no longer divinities, and Jesus, by a kind of triumph totally unprecedented, and peculiar to himself, converts his bitter enemies into worshippers of his name. With Constantine, the cross ascends the imperial throne; and Rome, who holds in her hands all the sceptres of the earth, employs them for the protection of the Gospel. This city, mistress of the nations, falls soon after a prey to the barbarous swarms of the north, who overturn that monarchy which had swallowed up all others. The greatest part of the States formed out of these ruins fall likewise in their turn; but in the midst of concussions which shake the nations, the church of Christ alone, immoveable as her Divine Head, bids defiance to the powers of Hell and Death, which were never to prevail against her; and at length beholds these conquerors who have held the capital of the world in chains, submitting to her yoke, and glorying in being her children. Now, Sir, I trust it will readily be admitted, that after the miraculous powers had been withdrawn from the church, her astonishing triumph over a flagitious and

idolâtrous world could only be attributed, under Providence, to the faithful labours of her ministers, and a constant appeal to the law and the testimony contained in the scriptures. As long as this continued, so long was she assailed in vain by hosts of heretics, rabbies, and subtle philosophers. The calumnies of Trypho, the plausibilities of Platonism, the powerful weapons of extensive erudition, and refined ridicule, wielded by Celcus, Porphyry, and Julian, fell harmless at her feet while cased in the heavenly panoply of the written word. Secure in this impenetrable armour, she defied the fiery darts of her wicked or deluded assailants. When heresies began to abound, and the mystery of iniquity began already to work, "heaven-taught champions arose, and knew where to find weapons to combat the threatening monsters." The Apostles, "says Ireneus, preached the gospel, but afterwards delivered it to us in the scriptures, to be the foundation and pillar of our faith."

"I do not follow men," says Justin Martyr, in his controversy with Trypho the Jew, or human doctrines, but I follow God, and what he taught." And the great defender of the Trinity, the illustrious Athanasius, when confuting the gentiles, lays it down as a principle, that, "*the holy and divinely inspired scriptures suffice for our instruction in all truth.*"

Sir, nothing would be more easy than to produce a multitude of citations from the primitive Fathers, all tending to declare the sufficiency, perspicuity, and potency of the Scriptures, in defending and elucidating the doctrines of salvation. "All things," says one of them "are clear and perspicuous, and nothing contradictory can be found in the Scriptures." "The Scripture," says another, "expounds itself, and does not suffer the reader to err." "Whatever," says another, "has no authority from the Scriptures, is despised as easily as it is alleged." In a word, the great doctor of grace, St. Austin, with his usual force and accuracy, thus sums up the only method by which the church in his day maintained the purity of the faith. "Let no one say this is true, because this or that person has wrought such and such miracles, or because some are heard who pray at the monuments (*ad memorias*) of the martyrs, or because such and such things happen there, or because he or she has seen such a vision when awake, or dreamed while asleep. Away with these fictions of lying men, or prodigies of deceitful spirits. Insist on their showing you some manifest testimonies from the Canonical Books. Remember the saying of our Lord, *they have Moses and the Prophets.*"

Thus it was, Sir, that the church was nourished, propagated, and defended, in her primitive days. The BIBLE was the charter of her rights, and the umpire of her decisions. To this she always appealed, and never appealed in vain. But the day of her trial was rapidly approaching. By the eruption of the Northern hordes of Barbarians, the Christian world was thrown into utter confusion, and rapine and ignorance pervaded the western empire. The lukewarmness

of Christians had already become very general, their first love had grown cold; orthodoxy had been made a substitute for piety; and the direful judgment which followed seemed to justify the declaration of Attila, the leader of the Huns, that he was indeed "the scourge of God." Amidst the calamities of this most disastrous period of the world, when whole libraries became a prey to devouring flames, we may readily imagine, that many of the comparatively few copies of the Scriptures were lost or destroyed. The conquerors, it is true, shortly after embraced the religion of the vanquished; but this instead of diminishing, only increased the evil. The circulation of manuscript copies of the Scriptures could bear no proportion to the increase of nominal christians, and such was the general ignorance that prevailed for many centuries, that the greater part of those who could afford to purchase any of these copies were unable to read them. But when we know, moreover, from authentic records, that, in addition to the difficulties in obtaining copies of the holy Scriptures, the reading of them was *prohibited* under the heaviest censures of the church, we may readily conceive what an overwhelming deluge must of course have inundated all the regions of Christendom, tearing up the foundations of faith, and demolishing all the enclosures of virtue, and exhibiting in every quarter the marks of desolation. Sir, it would be painful to myself, and I trust irksome to this assembly, to dwell in detail on these disastrous times. Their history may be read in the affecting and pious lamentations of those who witnessed them—in the writings of a Bernard, and other holy men, who occasionally illumined the dismal gloom, and who deplored, with aching hearts and streaming eyes, the mental and spiritual famine around them; while, strange as it may seem, a dearth of the bread of life, the only source of these disorders, seldom or never occurred to their minds. Conscious that they experienced in themselves that "the gospel is the power of God unto salvation," but intent at the same time upon certain observances, which it neither enjoins nor countenances, they erroneously imagined that with the majority of Christians the latter might serve as a substitute for an accurate knowledge of the former. They did not reflect, that by the BIBLE the Spirit of God has guided the Christian church into whatever truth she has at any time known and believed; that by this book He has convinced the world of sin, and justified the Son of Man from the malicious slanders of his enemies; that by this book he consoles us for the absence of our Lord, and instructs us in things to come; that by this he reigns; and that where this is found, his kingdom reaches also; that by this weapon, proceeding from the mouth of God, shall the enemies of his Christ be at length extirpated from the world; and that by this we may conclude, as by the rule of God's approbation, shall the secrets of all hearts be finally made known, in that day when "whosoever is not found written in the book of life shall be cast into the lake of fire."

Upon the whole, Sir, I think we may fairly conclude, that to this in-

attention to the Scriptures in the clergy, to this inability to procure them in the laity, the discouragement given to their circulation and perusal, and in a word, to the general ignorance prevailing concerning them, we may fairly attribute a great proportion of the moral and doctrinal evils which marked the gradual approach to "the iron, leaden, and dark, ages of the Church," (as Cardinal Baronius very justly styles them,) and to those which succeeded down to the reformation. At this auspicious era the unfettered word of God was allowed a free course through many christian nations. Light and life attended every stage of its progress, and the dark monsters of superstition and bigotry were compelled to retreat, with sullen reluctance, from many regions over which they had reigned for ages with uncontrolled dominion. Alarmed at these rapid encroachments upon their system, the enemies to the free circulation of the Scriptures were roused from their long slumbers; and with unprecedented activity laboured to counteract them. Innumerable Missionaries, glowing with zeal and panting for martyrdom, were dispatched to the most distant quarters of the globe. By the indefatigable labours of Francis Xavier in the East, and of his associates in the West, innumerable multitudes were induced to renounce their idolatrous worship, and many churches were established, which, alas! enjoyed only an ephemeral existence. Built upon a foundation which nothing but Scriptural knowledge could preserve from decay, they were unable to withstand the storms and tempests that soon began to assail them: and like the seven churches of Asia, who neglected what the SPIRIT said to them by his holy word, they were induced "to follow after cunningly devised fables;" and deprived of the infallible oracles of God, which alone could make them wise unto salvation, they first became neither "cold nor hot," then, "wretched, miserable, poor, blind, and naked:" and finally disappearing, now live only in the pages of history. They were planted indeed by men of heroic courage and ardent zeal, but were ignorant and inattentive to that divine and sufficient energy of the Scriptures which alone can nourish a preached Gospel into a life-giving system, and sanction the doctrines of fallible teachers, when present, or supply in a considerable degree their removal. They had before them the signal instance of the Jewish church, which subsequent to the Babylonish captivity, was ever after preserved from idolatry, by appointing in their synagogues the constant and public reading of the Scriptures; and they might have remembered, that the primitive fathers of the church appealed continually to them, as the judges of divine truth, and recommended them as such to the Christians of their day. These things, however, a blind deference to living authority induced them to overlook, and the consequence has been such as I have mentioned. I trust, Sir, that what has now been said, will not be construed into the most distant reflection on any christian Community in our Land. No, Sir, the badge of our Society is *universal love*; and its aim, the most expanded benevolence.

Where virtue and piety are found, we take no exception at a name ; and blessed be God, every name among christians seems to have caught the heavenly flame first kindled by the British and Foreign Bible Society, and, is entering either silently, or explicitly into its views, and emulating its exertions. But among the reformed churches, even down to our own days, great has been the scarcity of the holy Scriptures. Editions indeed, of the Bible, have been multiplied throughout Christendom, and have found their way to the libraries of public institutions, and of opulent individuals, but, like the five barley loaves, what were they among so many millions of famishing multitudes. Nothing but a similar miraculous multiplication of the bread of life could supply their urgent wants ; and this, blessed be God, we have lived to witness ; and in this, through his mercy, we are permitted to partake. We have seen, and have united with a Society of fellow-christians, which, like "another angel flying through the midst of heaven," not content to possess the everlasting gospel itself, was raised up at the time appointed by the inscrutable and immutable decrees of Providence, working all things according to his own will, "to preach it to every nation, and kindred, and tongue, and people." Great, Mr. President, though unmerited, is the privilege conferred upon us, of sharing in the labours and glory of this heavenly undertaking. Let us duly appreciate it by discarding all minor considerations, and by concentrating all the scattered forces of our christian community to the beating down of the kingdom of Satan, sin, and death. Let our messengers of salvation go forth, with the Bible in their hands, and its spirit in their hearts, and let the grand experiments be repeated in this latter age of the world, whether the word of God, circulated among the heathen and nominal christians, and faithfully preached by those who are duly sent, may not induce *those* to believe and *these* to repent. Whether if Paul shall plant or Apollos water, the holy Spirit will not give the increase through the *only infallible communication* ever vouchsafed to mankind.

Sir, I have offered these few remarks under the impression, that a recollection of the past evils which attended the ignorance of the Scriptures, may prove an additional stimulus in the bosom of every Christian to obviate their recurrence, and to insure success to the most godlike association which the world ever witnessed, by the united, zealous, and persevering exertions of all their members on this Western continent.

*Report of the Directors of the twenty-fourth General Meeting of the
MISSIONARY SOCIETY OF LONDON, May 14, 1818.*

BELOVED BRETHREN,

The Divine Redeemer, whose we are, and whom, in this Institution, we are associated to serve, permits us once more to enjoy the

privilege of assembling together, to promote the single object of our union—the glory of Christ in the salvation of the heathen. May He, whose interest we espouse, and in whose name we meet, be in the midst of us, while we rehearse what God hath wrought by our Missionaries, and how he hath opened the door of faith unto the Gentiles.

The Directors will now proceed to give a concise account of the labours of our brethren, and the various degrees of success with which it hath pleased God to follow them.

SOUTH SEA ISLANDS.

At the last Annual Meeting of this Society, the Directors had the pleasure of communicating the interesting intelligence they had received from respectable individuals in New South Wales, concerning the state of the South Sea Mission; they have now the satisfaction of reporting, that the whole of that information has been abundantly confirmed by an official letter from the Society of Missionaries, dated at Eimeo, August the 13th, 1816, and received in January last.

It will be recollected, that when Pomare, the King of Otaheite, returned to that Island from Eimeo to resume his government, and to reinstate his friends in the possessions which they had been obliged by a rebellious party to abandon, he was assailed on the beach by a number of the insurgents, but who appeared for a season to be pacified by his conciliatory behaviour. In a short time afterwards however, they renewed their hostility, and made a desperate assault on the king and his people while they were assembled for worship on the morning of the Lord's-day; but the assailing party, soon losing their chief, were thrown into confusion, and completely routed. Contrary, however, to the usual practice of their wars, the king issued strict orders that the fugitives should not be pursued; that the women and children should not be injured; and that the slain should be decently interred. This humane conduct, which he had learned from the Gospel, produced the most salutary effect on the people. They were won by his kindness; and many of them united in the public thanksgivings offered to Jehovah on the evening of that Sabbath, declaring that their idols had deceived them, and that they would trust them no longer.

Pomare was now, by universal consent, restored to the government of Otaheite and its dependencies. In his progress through the several districts, to replace his friends in their estates, he constituted, as chiefs, many of those who had long attended the ministry of the Missionaries, and who had made a public profession of their faith. The people at large, assisted and encouraged by their chiefs, demolished the Morais, overthrew the altars, and burned their gods in the fire. Idolatry was at once completely abolished, and the worship of Jehovah substituted in its place. Numerous buildings for that purpose were immediately erected in every dis-

strict,* and meetings for prayer held in them thrice on the Lord's-day, (which is strictly and universally observed,) and once on the Wednesday.

The king after having destroyed the public idols, sent those which had long been held sacred in his family to the Missionaries, leaving it to their option, either to burn them or send them to this Society, "that the people in England might see what foolish gods," as he calls them, "they had formerly worshipped." The latter measure was determined upon by our brethren; who were aware what a high degree of satisfaction (may we not say pious exultation) the public exposure of them would produce.†

As soon as circumstances would admit, some of the Missionaries from Eimeo visited Otaheite, at the request of the people, and preached in every district to large and attentive congregations, who readily assembled wherever they went, and whose decorous behaviour was highly encouraging.

The school at Eimeo, notwithstanding former discouragements, now prospers greatly; and many hundreds of those who had received instruction in it, being by various circumstances dispersed, have become the teachers of others; and thus the knowledge of reading and writing has been spread far and wide.

When the Missionaries wrote, (which is now twenty-one months since,) it was calculated that *three thousand persons* were in possession of books, and able to make use of them; many hundreds could read well. They are also in possession of About 400 copies of the Old Testament history, and 400 of the New, which is an abridgement of the four Evangelists, and part of the Acts. Many chapters also of St. Luke's gospel, in manuscript, are in circulation, together with about 1000 copies of the Catechism, composed and printed for their use, and which several hundreds of the people can perfectly repeat. The call for more spelling-books was urgent, and we hope has long since been answered by a new edition printed at Port Jackson. But their own press will now supply their wants, so that Otaheite, and several other islands will soon be furnished with parts of the Holy Scriptures, and with elementary books, in their own language.

But the blessings of this spiritual revolution are by no means

* A private letter says, there are about 50 places of worship in Otaheite alone; and that family worship is general among the inhabitants.

† The Rev. Mr. Marsden, of Port Jackson, to whose care they were consigned by the Missionaries, thus writes concerning them: 31st Oct. 1816, "I have now the unspeakable satisfaction of forwarding to you THE IDOL GODS OF OTAHEITE, as the glorious spoils of idolatry; no event could have given me more pleasure. They are now lying prostrate on the table before me; and were we not certain of the fact, we could not believe that any human beings could place their salvation in these wretched images, and offer up human sacrifices to avert their anger."

N. B. The ship *Willerby*, by which they were sent from Port Jackson, having proceeded on a trading voyage to India, had not arrived in England when this Report was made.

confined to the two islands of Otaheite and Eimeo, they appear to be rapidly extending to several islands adjacent. The small islands of *Tapuamanu* and *Teturoa* are, in profession, "*Christian islands*;" and there also the Morais are destroyed, and human sacrifices and infant murder abolished, while the natives are urgent to obtain the instruction of the Missionaries.

In the islands which they call "the Leeward Islands," the same hopeful symptoms appear. TAPA, the principal chief, has openly renounced idolatry, and embraced Christianity; and his example has been followed by most of the other chiefs, and by a large majority of the people in the four "Society Isles," *Huaheine*, *Tahaa*, *Borabora*, and *Raiatea*. One of the Missionaries, in a letter to a friend, says, that in *Huaheine*, *Raiatea*, and *Borabora*, there are nearly four thousand who embrace the Gospel.

Mr. Hayward, in a letter to a friend, says "In every district round the island (Otaheite) we found a house erected, where the natives on the Sabbath assemble three times, and on every Wednesday evening, for prayer; and here they met with us to hear the word of the true God. Our congregations often exceeded 400, and were never less than 100, all, in general, attentive hearers. We commenced our mission at Oparre, and closed it at Matavai, our old residence. We had not been long in this district before our old neighbours came and requested Brother Nott to preach to them; they likewise informed us, that the ground where our houses and gardens formerly stood, and the whole of the district from *Taraa* to *Tapahi*, the boundaries of the district, should be ours if we would return to reside among them again. This happened on the 6th of March, the same day 19 years since the first Missionaries landed in Tahite from the ship *Duff*." Some of the chiefs of these islands have sent repeated messages, requesting the brethren to come and teach them; and one of them reminded the Missionaries that "Jesus Christ and his apostles did not confine their instructions to one place or country." Such an intimation from a heathen chief (if such he may now be called) carries with it prodigious force.

The Directors are happy in reflecting upon the measures they have adopted, in sending out ten more Missionaries (including Mr. Crook from Port Jackson, and Mr. Gyles) to assist in this great, and, they trust, growing work; they have reason to believe that they all are now at their post, diligently engaged in acquiring that language, in which it will be their privilege to publish, to attentive thousands, the glad tidings of salvation by Jesus Christ—in preaching to a people who appear to be "prepared for the Lord."

The Directors cannot pass on to a branch of their Report without making a pause, and presenting a few reflections on these great and glorious events. They cannot but consider the work of God among these distant islanders as forming not only a remarkable era in the history of this Society, but as furnishing a memorable event in the general history of the Christian church. The event appears

to them to be almost, if not altogether, without a parallel in ecclesiastical history. These islands, it is true, are not very populous, but they are numerous; and it may be expected that, when the intelligence spreads, as it will, from island to island, and numbers of the converts are dispersed among the inhabitants, general inquiry will be excited, and the knowledge of Christ be widely diffused. Together with the blessings of the Gospel, the useful arts of civilization will doubtless be communicated; idolatry, cruelty, and war will be suppressed, and the multitudes of isles become obedient unto the faith.

May we not also indulge the expectation that future Missionaries, in various parts of the world, will, from the example of our brethren in Otaheite, learn patiently to persevere in well-doing, and not abandon their stations because they do not immediately perceive the fruit of their labours. It will not soon be forgotten that the Missionaries in these Islands laboured for 17 or 18 years, amidst all kinds of discouragement, yet, after all, were crowned with a success which far exceeded all their expectations.

In fine, the Society cannot but feel itself called upon to unite this day in offering up the most ardent praises and thanksgivings to the God of all grace, who, in answer to prayer, has poured down his Holy Spirit in such a copious measure, and has turned the barren desert into a fruitful field: to Him be the glory wholly ascribed, while with grateful hearts we renew the dedication of ourselves to him, encouraged by his goodness to continue and redouble our efforts to spread abroad throughout the whole habitable earth the sweet savour of the knowledge of Christ.*

CHINA.

OUR Missionary, Dr. Morrison,† perseveres in the laborious and important task of translating the sacred volume into the language of China. In addition to the whole of the New Testament, which has been for several years in circulation, he has finished the books of Exodus, Ruth, and the Psalms, and has entered upon the prophecy of Isaiah. His labours suffered a suspension of a few months by his journey to Peking, as one of the interpreters who accompanied his Excellency Lord Amherst, the British Ambassador to the Emperor of China. This interruption will, however, we trust, be compen-

*The state of the few inhabitants of Pitcairn's Island, the descendants of the mutineers on board the *Bounty*, as reported by some of our countrymen who touched there in Sept. 1814, could not but engage the attention of the Directors, who therefore gladly embraced an opportunity of sending, by a vessel bound to the South Seas, a present of Bibles, prayer-books, spelling-books, &c. with a letter to John Adams, expressing the good will of the Society towards them, and their hope that they shall be enabled to send them a Missionary to instruct them in the knowledge of the gospel.

† The title of Doctor in Divinity was unanimously and gratuitously granted by the *Senatus Academicus* of the University of Glasgow, as a reward of his philosophical labours.

sated by the additional knowledge which his journey through several provinces, and his intercourse with the natives of all ranks, enabled him to acquire of the language, customs, and especially of the religious views, of the vast population of that extensive empire.

Dr. Morrison and Mr. Milne having finished the translation of several books of the Old Testament, have made such arrangements with regard to the rest, that they hope, if it please God to give them health, to complete the whole in the course of the present year.

We regret exceedingly that the opposition of the Chinese Government to the labours of Dr. Morrison still continues, and that his progress in printing has thereby been impeded; it is, however, pleasing to learn that the work is going forward at Malacca, Dr Morrison having committed to the care of Mr. Milne the superintendence of a large edition of the New Testament, consisting of *eight thousand* copies in duodecimo, and *fifteen hundred* in octavo.*

MALACCA.

WE are sorry to state that Mr. Milne has suffered much by severe illness. Fears were entertained lest his valuable services should be speedily terminated. But we indulge a hope that his voyage to China, will be beneficial. Mrs. Milne, who had been very dangerously ill, had previously taken a voyage to that country.

Mr. Milne had paid a visit to Penang (or Prince of Wales' Island,) where he was most kindly received by Governor Petrie and many other gentlemen, was favoured with many excellent opportunities of sending copies of the Chinese New Testament, catechisms, and tracts, to Siam, where it is said 20,000 Chinese reside, to Rhio, Cochin-China, and various other places where the Chinese are found in great numbers, as well as of conversing on religious subjects with the sailors belonging to the vessels by which they were conveyed. In Penang only, there are said to be 8,000 Chinese inhabitants, among whom Mr. Milne went from house to house, distributing the scriptures and tracts. Mr. M. calculates that in China and Malacca together, there have been printed and circulated not less than 36,000 Chinese pamphlets and tracts, exclusive of the Holy Scriptures. May we not hope that some of the good seed so liberally disseminated will spring up, and produce much fruit to the glory of God and the salvation of souls. Towards the great expense of printing Chinese tracts, the Religious Tract Society in London have liberally contributed the sum of £500.

*Dr. Morrison is proceeding with his great work *THE CHINESE DICTIONARY*, a Second Part of which has been received in London, price 10s. 6d. and which we beg leave to recommend to the friends of literature, who will serve D. M. and family by their patronage of it. His *Chinese Grammar* is also come to hand, and is sold by Black & Co. Leadenhall Street, at £1. 11s. 6d. Dr. M. has also just published, *A Collection of Dialogues and Detached Sentences, in Chinese and English, with a free and verbal rendering*, price 10s.; also, *A View of China for Philological Purposes; containing a Sketch of Chinese Chronology, Geography, Population, Government, Religion, and Customs, &c. &c.* price £1. 1s.

Mr. Milne's labours appear to have been abundant. He has translated the books of Genesis and Deuteronomy, and part of Joshua, into the Chinese language; he has also paid considerable attention to the Malay, in which he can read with tolerable facility. He has now two Chinese schools, into which he has introduced the Lancasterian plan, as far as it was practicable. The children learn Dr. Morrison's Chinese Catechism.

Mr. Thomsen is proceeding with the Malay Mission. He has translated the Ten Commandments, and Dr. Watts' first Catechism. Mr. Milne wrote an introduction to the Ten Commandments, explaining their design; judging that the holy law of God, as expressed in the Decalogue, is peculiarly calculated to strike at the root of their false principles, base practices, and abominable idolatries.

The arrival of Mr. Medhurst at Malacca, in July last, afforded great satisfaction to Mr. Milne, as he appears to be well qualified to superintend the press, having been brought up to the business of a printer, and having made some proficiency in the learned languages.* This settlement has now the advantage of possessing two presses, with suitable workmen, and an able superintendant. Mr. Thomsen, who obtained in England a knowledge of letter-founding, will materially assist in this department. The buildings necessary for the several purposes of the Mission have lately been much extended; but the expenditure, though considerable, will, we trust, be richly compensated by the utility of this very important institution, from which, throughout the numerous and populous regions of India beyond the Ganges, we trust the waters of the sanctuary will issue to fertilize the vast and dreary waste.

The Directors, urged by the solicitation of Dr. Morrison and Mr. Milne, have lately sent out four additional labourers, Messrs. Milton, Fleming, Beighton, and Ince,† the first of whom is designated to the Chinese Mission, the other three to such stations in the East as may be deemed the most necessitous and the most promising.

AMBOYNA.

Accounts received from Mr. Kam, at Amboyna, are very encouraging. His stated ministry in the Dutch Church appears to have been greatly blessed, as well as his preaching to the Heathen, in the Malay tongue. In the year 1816 he baptized nearly 200 adults, who had relinquished the religion of Mahomet, and professed to embrace the gospel of Christ. The number of heathens and Mahomedans who have made a profession of Christianity through his instrumen-

* Mr. Medhurst, while at Madras, was appointed agent of the British and Foreign Bible Society at Malacca and Penang, and was furnished with a quantity of Dutch, Portuguese, and Arabic Bibles for distribution.

† These Missionaries, with the wives of Mr. B. and Mr. J. were exposed for several weeks to severe storms, and particularly to that which happened on the 4th of March. Their apparent danger was extremely great, and their preservation demands the thanksgivings of the Society to their great preserver. They embarked at Gravesend, Feb. 18, but were driven about by stormy winds until the 24th of March, when they left Spithead, with a fair wind.

talities, since his arrival in Amboyna, exceeds 1200. Mr. Kam has commenced the building of a place of worship for the use of the heathen slaves, but the work has been impeded in consequence of the distressing events which have taken place in the island, which have also occasioned some interruption of his own labours. The unhappy commotions in Amboyna have occasioned much bloodshed: The insurgents endeavoured to compel the Christian inhabitants to join them, many of whom, on their refusal, were cruelly murdered. Mr. Kam appears to have been in some personal danger, so that he says, in a letter to the Directors, "O my God, my soul is cast down within me; all thy waves and thy billows are gone over me: yet neither my body nor my soul has been hurt. I have escaped many dangers by land and by sea; and, out of the darkness which now surrounds me, I have confidence that light will arise, probably greater than before. Surely the mercy of the Lord has accompanied my poor labours from the time of my arrival in Asia! Surely the time of salvation is at hand, in favour of the numerous heathen of this colony." In another paper he says, "Whenever I am in great distress, then I say in my heart, and sometimes with a loud voice, Lord be mindful of thy praying people in England and every where else in Europe, on our behalf."

Mr. Kam's zealous labours have not been confined to the island of Amboyna. In the months of September and October, 1816, he visited several of the Molucca islands, where his ministry was most joyfully received; and in the negerys (or villages) of *Aboro*, *Hulaliuw*, and *Kariou*, the inhabitants, who had been long devoted to the service of dumb idols, arose, and with holy indignation destroyed their false gods. Mr. Kam speaks of this triumph of Christianity over heathenism with pious exultation; and says, in his address to British Christians, "Many of you will not see much of this glorious conquest, but in heaven you will see thousands of these poor black people, who have been saved through the Gospel by our precious Saviour, who bled and died for our sins. There I shall see you again, my dear brethren, and there you will find that your faithful labours of love for the name and cause of Christ have not been in vain."

The directors have acceded to the earnest request of Mr. Kam, and have sent out a printing-press, which he much needed, for the purpose of supplying the people with religious tracts, which were before transcribed with great labour; they have also sent out a large number of tracts in the Malay language, printed in London, for dispersion in Amboyna. We trust that the inhabitants will soon be favoured with a large supply of the Malay Bible, now printing by the British and Foreign Bible Society, of which they are in earnest expectation, and which they will gladly purchase at any price.*

* Mr. Kam says, that he needs at least 20,000 copies of the Bible for the supply of the people in Amboyna, and neighbouring islands. A single copy of the Bible was lately sold by auction for *eight pounds*.

On account of the dangerous state of affairs in Amboyna, the Directors have deferred sending out additional Missionaries to that station; they are also in expectation that the Netherland Society will, ere long, send more labourers into that extensive and promising field.

JAVA.

It is with the deepest regret we have to record the death of Mr. Supper at Batavia, his labours in that populous city were useful. He possessed great advantages, which he employed to good purpose. He had been a principal instrument of establishing Auxiliary Societies in behalf of Missions, of Bibles, and Tracts, and had the prospect of much usefulness both among the Portuguese and Malay Christians. The loss of so zealous and active a labourer in the prime of life is deeply to be lamented; but we bow to the Sovereign Ruler of the world, and say, "Thy will be done." The Society has at present no Missionary in that interesting station; but we trust it will be kept in view by the Directors.

CEYLON.

Our information from Ceylon during the past year is very scanty. Mr. Palm continues to preach in the Dutch church at Columbo. Mr. Ehrhardt, who was for several years our Missionary at Matura, and afterwards at Cultura, where he preached alternately in Dutch and Cingalese, and superintended schools, has lately been appointed by the Madras government (on the recommendation of Sir R. Brownrigg) Missionary to the Dutch inhabitants of Cochin. Mr. Reade continues to superintend a school.

(To be continued.)

FOR THE CHRISTIAN HERALD.

A PERSECUTOR CONVERTED.

BEING

A NARRATIVE OF FACTS.

The wolf also shall dwell with the lamb.—Isaiah, xi. 6.

William L—— was born at —— in New-Jersey, and was by nature a child of wrath, even as others. Neither father nor mother, although they had dedicated him to the Lord in baptism, endeavoured to train him up for the Lord. O ye christless parents! how can ye wish your children to be good, and make no exertions to train them up in the way in which they should go? Or, do ye not tremble at the thought of your solemn engagements to Jehovah, compared with your criminal neglect of the religious education of your children? William had the advantage, however, of being sent to a school which was under the care of a godly teacher—a great blessing at all times, but a great rarity at that time. May every school in christian lands soon have godly praying men at their head. This holy man was careful for the souls of his pu-

pils. Convinced that no labours can be truly successful without the divine blessing, he opened and closed his school every morning and evening with prayers and thanksgiving; and at stated times instructed the children in the first principles of the religion of Christ Jesus. He frequently seized on passing incidents to drop a word in season, which, although forgotten or disregarded at the time, might afterwards spring up and bear fruit. Two of these shall be noticed in reference to the subject of this narrative. On a certain occasion, when the teacher had chastised him for his misconduct, and William stood beside him weeping, he looked at him with bowels of compassion, and said, "Ah, my lad! If now I saw you crying for your sins, what pleasure it would give me." William was bold in wickedness, but feared the thunder. One day, in school hours, the heavens gathered awful blackness, the lightning ran down the sky, and soon there came a dreadful peal of thunder. William was terrified; he laid down his head upon the table, troubled by a guilty conscience and the fears of death. The teacher kept this in mind, and on a set day, when conversing with the children concerning needful things, asked William, "Do you not fear to die?" The sun shone bright, no cloud darkened the heavens, no flash of lightning was seen, nor any roaring thunder heard. William answered, "No." "Why, then," said the teacher, "did you hang down your head the other day when Jehovah thundered?" William was mute. Ah, conscience! thou art a witness for God, a witness against sin; one of the sweetest mercies, or one of the sorest judgments.

William followed the evil example of his father, grew up in sin, and waxed worse and worse. I have heard a neighbour say, that William was a *high* lad. He and his father, when at work in the field could be heard at a great distance cursing and swearing in the most fearful manner—endeavouring, as it should seem, who could swear the most, or loudest. He was at length taken from the farm, and put out in New-York to learn the trade of a book-binder; in which he acquired some skill. His master was no fearer of God, and William was not checked in his dreadful career of sin. Masters are secondary parents: but how often are they mere mercenaries—consulting only their temporal interests, and not compassionating the perishing souls of their apprentices. How much is this to be regretted. What fearful witnesses will apprentices be against their unconverted masters in the great day of God! I have heard an apprentice, who became a true convert soon after he was out of his time, remark in the time of his soul's distress, "Oh! what a great blessing it would have been to me, if he who endeavoured to teach me my trade, had also strived to make me acquainted with the Lord Jesus Christ."

When William had attained to manhood his inclinations led him to seek a partner for life. At this time we find him with his father, in the country. A mysterious providence directed him to a pious family. The widowed mother was opposed to his visits, and warn-

ed her daughters against him ; for she was a godly mother, and could not endure the thought of any one of her daughters forming a connexion with so wicked a youth, and so wicked a family. But all in vain. William gained the heart of one of her daughters, and opposition only made him more intent upon the match. Contrary to the solemn, affectionate, and frequent admonition of her good mother, Agnes became the wife of William. How often have I lamented the lot of poor Agnes, and felt inclined to talk with the Lord of this judgment. Was another name to be added to the mournful list, already numerous, as an evidence that grace does not descend from parent to child, like an inheritance ! Or had Agnes provoked the Lord to cast her out of a godly family into the bosom of the wicked world—into its snares and temptations, to be entangled and destroyed ? Can it be possible, that so many and such wrestling prayers, as a godly father had offered up for her in the days of his flesh, should all be as water spilt upon the ground ? Such were my reflections on this melancholy union. How often did Agnes lament that she had disregarded the advice of her good mother. How often did she regret her misplaced affection—her blind choice. Many a sad and painful hour now fell to her share. William turned out to be a brute of a husband—a son of belial ; and took pleasure in wounding the feelings of his wife. For several years after their marriage he scarcely ever spake a kind word to her. All his study was to gratify himself or vex the wife of his youth. To whom should Agnes complain ? to her mother ? she dared not. She bore the yoke in silence.

It pleased the Lord at length to sanctify her afflictions, to bring her to a right knowledge of herself, and of the way of salvation through Jesus Christ, his son, according to that word of the prophet Hosea ; Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope ; and she shall sing there. And I will betroth thee unto me for ever. Hosea 2. 14—20. Agnes was made to feel that it is a grievous and a bitter thing to sin against the Lord. For many a month was she tossed on the waves of spiritual distress before she learned that sweet truth, Unto God the Lord belong the issues from death. Ps. 68. 20. He that gets the best knowledge of the greatness of his sins and miseries, will have the most exalted views of free and sovereign grace. Such was the case of Agnes. She did not receive the word, like the stony-ground hearer, “anon with joy ;” but “in much affliction,” as the Thessalonians, 1 Thess. 1. 6. and became a follower of the Lord.

How would it have gladdened the heart of her father to have seen his child sorry for her sins after a godly sort ! What an evident answer to his many and fervent prayers ! But her father was not—he was gone to his rest ! He is where there is no lack of joy nor pleasure. Certainly the good news has greeted his ears, and called forth another song of praise to God, even the Father of our

Immanuel. The mother of Agnes was thrilled with joy. A pious aunt was exceeding glad. Agnes found no rejoicing husband in William ; but a cruel persecutor. On this very account he began to *hate* and to vex her still more. Determined to be rid of her, he secretly went away to Boston, intending never to see his wife and children any more. After a while, however, he returned again. A man's heart deviseth his way ; but the Lord directeth his steps. Prov. 16. 9. He returned only to vex and grieve his wife. But she prayed for him, and by her meek and holy conversation sought to win him. They went to live at New-York ; but after three or four years spent in this way William moved back again to New-Jersey. Adjoining to his father there lived an old farmer, who, having no one to manage his farm and provide him support, leased it to William for seven years. Every thing being arranged, they came up and lived with him. This man was an old and a hardened sinner. William and he agreed well together ; and between them both Agnes had a very uncomfortable life of it, especially on the holy day of the Sabbath. They endeavoured to keep her out of the church and from the preaching of the word. They hated the minister, and scoffed at religion. Agnes sometimes endeavoured to prevail on William to go with her to the house of God ; but was generally unsuccessful, except when he had a child to be baptized, and never in her company. Once, indeed, he forced himself to go up to the sanctuary ; but did not reach there till the sermon was nearly finished : he came, however, time enough to hear the preacher make a few remarks on the resurrection of Jesus, early on the morning of the Sabbath, as worthy the imitation of his people. "And, probably," said the preacher, just as William was seating himself in the pew, unobserved by him, "it is owing to a late rising that some come so late to the sanctuary." William felt guilty ; and as the eyes of many turned towards him, he felt foolish, and became enraged against the minister.

The time to administer the Lord's supper, and to admit applicants to the full communion of the church was at hand. Agnes had never ventured to make a full confession of her faith in the Lord Jesus Christ. Whether it proceeded from unbelief respecting her spiritual faith, or dread of her husband, I am at a loss to say. But on this occasion she determined to go forward, and went to the church on the day of preparation with that intent. Her fear of the old farmer and of her husband overcame her, and she failed in the execution of her pious resolves. The adversary of souls took advantage of her failure, and endeavoured to attribute it to her want of faith, and love to the Lord Jesus. But it was her infirmity ; and she determined, if the Lord would graciously strengthen her, never again to be ashamed of him. In due season Agnes made a public confession of her faith, and solemnly dedicated herself to the Lord and his service for ever.

The old farmer was displeased, and William was enraged at her for her conduct. They scoffed at religion, as being all hypocrisy ;

they railed at the minister and at the saints; they cursed and blasphemed in a most fearful manner in the presence of Agnes. William appeared to be instigated by Satan himself, and had never yet hated and vexed his wife as he now did. To one he said, "I will become a Jew—I will turn a Turk—I will leave my wife, and live no more where a Christian can be found." He became exceeding dark in his looks, and sullen in his behaviour. He plotted new mischiefs every day and night. It made a noise among his neighbours. They say, "Persecution has no existence any more." But does not the word of God say, "Yea, and, all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3. 12. Let all the agents, actors, and sufferers in this work of hell, stand up and bear witness. As formerly, "he that was born after the flesh persecuted him that was born after the spirit, even so it is now." Gal. 4. 29. As the troubles and trials of Agnes increased, so did her strength to bear them in a lamb-like manner. The waters increased and lifted up the ark; but the ark drew nearer and nearer to heaven.

In the course of the succeeding week, while William breathed out threatenings, as he passed the pottery in the neighbourhood, while an oven full of ware was burning, the potter being on the top of it, called to William, "Come up here, and I will show thee something." William went up; the potter directed his attention to the flames and heat in the flues of the oven, saying, "look at that." "It is exceeding hot and dreadful," said William, "Hell is infinitely hotter and more intolerable than that," added the Potter. "If that be the case," said William, "then I should not like to go there." The Potter speedily remarked, "Then, do not find fault with thy wife if she endeavour to escape hell and to get into Heaven, lest thou be cast into the burning lake." This impressive admonition scarcely moved the hard heart of William.

Next Sabbath morning, as the physician entered the house of the old farmer to dress his diseased leg, (it was in a sad condition) William made up to him, and said, "Doctor, out with your lancets, open my veins, and take out all the blood I have in my body." "Not yet," said the doctor, "you must live somewhat longer. Dress yourself, and go with me to Church to hear the word of God." "To the Church!" said William; and with a terrible oath, added, "I have done with the Church for ever!" On Monday morning he went to H—— and took a great frolick, as he called it. Late at night he came home, and very much intoxicated.

William was used, after a frolick, to have some troublesome reflections in his mind. This was peculiarly the case on Tuesday morning; of which he tried to rid himself by all possible means. But he being a vessel of mercy, and the day of the Lord's power having come, lo, this very afternoon, while engaged at his work in the field, in the midst of it the Lord shot at his heart the arrows of conviction, and instantaneously laid him low. The Holy Spirit reproved him of sin, of righteousness, and of judgment.

His sins were set in order before him, and his iniquities went over his head. Guilty and wretched, he said within himself, "I am a lost sinner." He thought of his wife, and now appeared in their true colours his hatred and persecution of her. His sins against her seemed great beyond what any man upon earth had ever committed. He was astonished and confounded before God. He thought of the saints around him, whom he had hated, but now hated them no more, and wished, "Oh that I was like one of them." This, he thought, could never take place. One while he thought, "could I but give to God an atonement for my sins." His next reflections convinced him of its utter impossibility. Once, he thought himself wise, above instruction: now he discovered, with astonishment, his ignorance. He felt willing to begin at A, B, C, in order to acquire true and saving knowledge. He found himself in the midst of sin and death, and without any hope towards God. Every day his burdens and sorrows increased. His sore also ran in the night and ceased not. Some feeble glimmerings of escape presenting themselves, he began to think of crying to the Lord. On the third day he was urged to retire for secret prayer; he obeyed, and continued the use of this precious ordinance: but appeared to pray as a hopeless man.

While these things were going on within, and in secret, there appeared a change in the outward behaviour of William. To the utter astonishment of Agnes he became kind to the children, he even spake affectionately to her, his very looks were altered. She had not the most distant idea, however, of what was going on in the heart of William. Night after night he sat silent in the corner with his head in his hands. On the third night he was exceedingly restless—he rolled from one side of the bed to the other, and groaned within himself, so that Agnes, at last, ventured to inquire what ailed him. This she did three times without any reply, and had determined not to ask him again, supposing him still angry at her. But imagine to yourself her surprise and great joy, when after a while, he began to say to her, "I am almost ashamed to tell you what is the matter with me. I am burdened with my sins. I am a great sinner. I am a lost sinner. Did you ever know or hear of a greater sinner than myself? My sins appear so enormous, that I am left without hope. Do you think there can be any pardon for me? The worst of all my sins is, that I have been so enraged against you, and persecuted you without cause." Such were the confessions of William. Agnes endeavoured to administer some relief to his wounded spirit, as she was able. So passed the night, and so passed the week. William was full of sorrows, Agnes was full of gladness and joy. The change was so unexpected, so great, so marvellous, so consoling, that Agnes thought she realized the days of heaven. Nothing now seemed wanting to complete her earthly happiness. The change astonished the Doctor. It astonished the whole neighbourhood—the wicked looked grave—the righteous felt glad. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen,

the Lord hath done great things for them. The Lord hath done great things for us : whereof we are glad. Ps. 126. 2. 3.

Next Sabbath morning, and a fine bright morning it was, William walked in company with his wife to the church. It was a beautiful sight. It made a pious sister of his weep for joy when she saw this great sight that morning. William was all attention that day—he heaved as for his life. “It is the first sermon,” said he to me afterwards, “that I ever heard.” There seemed no hope as yet for such an one as he. One of the *despised ones* visited him that week ; his spiritual conversation was blessed, and William attained to some degree of hope. In the course of the afternoon William observed, “I have committed all sins but ~~one~~, viz. murder, and I may be said to have committed that too ; for I was sorely tempted to make away with my wife and children.” One day he heard a sermon on the conversion of St. Paul, “Ah !” said he, “if I had had the power, I would have done more mischief than Paul.” To some who boasted of a sinner’s natural ability to serve God, William replied, “This I know : if religion had not sought me, I never would have sought religion.” Some scoffers said, “William is getting crazy.” But he was never better in all his life. He is a praying man, and continues to be an ornament to the gospel of the grace of God to this very day. His house is a Bethel ; and the once persecuted Agnes now enjoys a heaven upon the earth.

I am happy to add, that the father of William expressed joy in the conversion of his son, and does not appear to be the man that he once was. May he experience a saving change ! The mother of William also is regular in her attendance at the sanctuary ; she seems to be inquiring for the good old way, under some degree of spiritual concern. The Lord direct her to Jesus, the only way.

Some of your readers might now ask, “what became of the old farmer ?” I will tell them. The old man ridiculed the conversion of William, and became more hardened than ever. Not long before this he told me, that he had never experienced any convictions of sin—he had never had one uneasy moment about any of his sins. He had a bad leg, as I said. It occasioned him a fever. Within a few days I discerned in his foot the symptoms of mortification, and on the third day thereafter he died.

He died blaspheming !—Oh, what a death ! I thought on Matthew 24. 40. Then shall two be in the field ; the one shall be taken, and the other left. And in Romans 9. 18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. And I adored the tremendous Jehovah. Oh the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out ! Rom. 11. 33.

Enemies of true godliness, look at William, and look at the old farmer. Do you trouble the saints ? Remember that God is able to trouble you. How many persecutors are cut off in their sins, to a few that are converted. Be wise now, be instructed ; kiss the Son of God lest ye perish from the way when his wrath is kindled but a little.

Sin-burdened souls, consider the unsearchable riches of divine grace, and despair not of mercy, while the chiefest are saved. Jesus Christ came into the world to save sinners, lost sinners, the greatest of sinners. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. John 6. 39.

To trembling saints, lift up your heads, look at the promise, and believe away your fears. All things work together for good to them that love God, Rom. 8. 28. Be not afraid, but trust in the Lord.

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense;
But trust him for his grace;
Behind a frowning Providence
He hides a smiling face.

PALUDANUS.

PRESBYTERIAN THEOLOGICAL SEMINARY AT AUBURN, N. Y.

On Wednesday last the Synod of Geneva held a special meeting at Auburn, agreeably to the appointment of their committee, when convened at this village in June last. There were present, including correspondent members, about a hundred and ten persons entitled to vote. Among the latter were, the President of Hamilton College, and Doctor Macaulay, of Schenectady. The object of the meeting was, the establishment of a THEOLOGICAL SEMINARY in the western district of this state. After an interesting debate, the business was referred to a committee, consisting of gentlemen on each side of the question; and their report, with resolutions, was favourable to the establishment of the institution, and its *location at Auburn; provided*, before the next *stated* meeting of the synod, the county of Cayuga shall raise, by subscription, *approved* by the Synod, the sum of thirty-five thousand dollars, and secure the donation of ten acres of land, at or near the village of Auburn, for a site to the seminary; which shall go into operation when additional contributions, elsewhere, shall have been made to such an amount as to constitute, altogether, exclusive of the donation in land, a fund of fifty thousand dollars. The resolutions, recommended by the committee, after verbal modifications, were passed with one dissenting voice. It is believed that the conditions will be fulfilled within the time stipulated.

BAPTIST THEOLOGICAL SEMINARY.

A special meeting of the Baptist Board of Foreign Missions was held in the city of New-York, on the 7th, 8th, and 10th of August last, the object of which was to devise measures for the establishment of a Theological Seminary, in or near to the city of Philadelphia. In consequence of the notice which had been previously given, and the circulars which had been addressed to individuals in

different parts of the country, an unusual number of the members of the Board was convened, and letters were received from others who could not attend, expressive of the deep interest they felt in the promotion of useful learning among ministers of the gospel, and the propriety and practicability of establishing a general Theological Seminary, as conducive to this end. Similar sentiments were also expressed by distinguished individuals in different sections of the country, not members of the Board, in letters addressed to the Corresponding Secretary.

After mature deliberation a plan was adopted, embracing the prominent features of the one presented to the Convention by the Rev. Dr. Furman; and measures were taken to collect subscriptions and donations in different parts of the country. At the next annual meeting of the Board, it is hoped the Seminary will go into full and successful operation.—In the mean time, Rev. Dr. Staughton, and the Rev. Mr. Chase, under the patronage of the Philadelphia Education Society, will attend to the applications, and preside over the studies of such individuals as may offer themselves as candidates for the benefits of the institution.

Extract of a letter to the Editor of the Christian Herald, from his correspondent at Liverpool, (England) dated 8th August, 1818.

“The Ladies’ Bible Society of Liverpool have paid into the Bank, after deducting their expenses, one thousand seven hundred and twenty pounds sterling, (*upwards of seven thousand six hundred dollars,*) as the produce of a little more than six months; and they have more than *eight thousand* persons on their books, as *subscribers*. In every place where Ladies’ Associations have been established, the result of their labours is astonishing. Associations have recently been formed by Mr. Dudley, in our neighbourhood; at Manchester and its vicinity 10; at Chester, Preston, St. Helens, Rochester, Isle of Man, Huddersfield, and Warrington. He is now busily employed in the South. If his life should be spared a few years longer, the effects of his labours in the establishment of Ladies’ Bible Associations, and in thus giving an impulse and a new direction to female benevolence, will almost change the character of the country.”

AMERICAN BIBLE SOCIETY.

The number of *Auxiliaries* to this NATIONAL INSTITUTION officially known, is *one hundred and sixty-seven*. Of these, there is one in the state of New-Hampshire, there are *fourteen* in Massachusetts, *three* in Vermont, *nine* in Connecticut, *fifty-seven* in New-York, *sixteen* in New-Jersey, *fifteen* in Pennsylvania, *one* in Delaware, *two* in Maryland, *one* in the District of Columbia, *fifteen* in Virginia, *three* in North Carolina, *five* in South Carolina, *three* in Georgia, *thirteen* in Ohio, *four* in Kentucky, *two* in Tennessee, *one* in Louisiana, *one* in Missouri Territory, and *one* in Michigan Territory.

Forty of the above are conducted by females.



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